



CANADIAN ANNONITE

November 28, 2011

Volume 15 Number 23

‘Mother Jesus’

pg. 8

inside

Enduring words for Advent 2

Christmas traditions 4

Christmas comes early to ANiSA 9

Observing Advent 12

EDITORIAL

Enduring words for Advent

DICK BENNER
EDITOR/PUBLISHER

"Why do the nations so furiously rage together, and why do the people imagine a vain thing? The kings of the earth rise up, and the rulers take counsel together against the Lord, and against his anointed" (Psalms 2:1-2; Acts 4:25-26)

This famous biblical text set to music in Handel's *Messiah* is my favourite epiphany for the Advent season. So much so that my legacy with the family will be that they were awakened every Christmas morning to the dynamic voice of baritone William Warfield belting out this bass aria to the strings of the Philadelphia Orchestra and the trained voices of the Mormon Tabernacle Choir.

And why not? This timeless narrative applies to us today just as much or more than back in 1741. Not much has really changed, has it, in the 269 years since George Frederic Handel, deeply depressed with his own life, nearing bankruptcy of his opera company and meeting all kinds of opposition in the established churches and from the political order of his time, set this story of redemption to music?

According to one biographer, Handel had just four years earlier suffered outrage for his attempts at putting a biblical story, Esther, into an oratorio. A Bible story was being told by "common mumpers," and even worse, the words of God were being spoken in the theatre!

"In 1739 ads for Handel's *Israel in*



Egypt were torn down by devout Christians, who also disrupted its performances," writes the biographer. "All of this angered the devoutly Lutheran Handel. As his friend Sir John Hawkins commented, "Throughout his life, [he] manifested a deep sense of religion. In conversation he would frequently declare the pleasure he felt in setting the Scriptures to music, and how contemplating the many sublime passages in the Psalms had contributed to his edification."

It was Handel's friend, Charles Jennens, and a request by a Dublin charity to compose a work that would raise money to help free men from debtor's prison, that brought Handel out of his deep despair. Jennens, a poet, was a devout Anglican who had written a libretto about the life of Christ and the work of redemption, with the text completely taken from the Bible. A fussy perfectionist, Jennens had written it to challenge the deists who denied the divinity of Jesus. Would Handel compose the music for it? he asked.

Handel agreed and, like a man obsessed, finished the piece in 24 days—an immense physical feat. He rarely left his room and rarely touched his meals. When he

finished composing what would become known as the "Hallelujah Chorus," he said, "I did think I did see all heaven before me, and the great God himself."

It is hard to imagine how many thousands of people have been led figuratively to the heavenly gates in these intervening years. For many of us, this has become the centrepiece of this celebrative season, the ubiquitous sound and rhythm that permeates commercial venues and sanctuaries alike, the theme songs that garnish our gatherings and lift our spirits. We open and close the season with it like a dear friend coming to visit and then departing.

And why shouldn't we? In the daily grind of our lives, where headlines scream of endless warfare, crime and punishment, political infighting and religious extremism, we, with the prophet Isaiah, want to cry out in King James anguish: "*Comfort ye, comfort ye, my people. Prepare ye the way. Every valley shall be exalted, then the glory, the glory of the Lord shall be revealed. Behold your God!*"

This is also the waiting we do at the beginning of every Advent—waiting on a God whom we know agonizes with us over the violence and destruction in a world waiting to be redeemed, waiting in a world where so much ugliness and injustice seems to prevail, looking for the "glory that shall be revealed."

Is there really hope, or are we disillusioned to think there will be a better tomorrow? Nothing seems to have changed since Jennens churned out those at once anxious and hopeful words for which Handel composed the music. Yes, there is—a resounding yes—and we rise again, like King George II rose at the premiere performance in London, as myth has it, to the words: "*And He shall reign forever and forever, King of kings and Lord of lords, forever and ever, forever and ever!*" Amen.

ABOUT THE COVER:

Like any two-year-old, Rielle Goulet of Winnipeg, Man., likes to dress up and role-play. In this case, all it took was a towel and a doll for her to become Mary, the mother of Jesus. Or, in her own words, 'I'm the Mother Jesus now.' Christmas stories begin on page 4. Rielle's story, told by her grandmother, Leona Duck Penner, is on page 8.

PHOTO: LEONA DUECK PENNER, SPECIAL TO CANADIAN MENNONITE

Circulation: Please contact Lisa Jacky toll-free at 1-800-378-2524 ext. 221 or by e-mail at office@canadianmennonite.org for subscriptions and address changes. Subscriptions can also be ordered at our web site. We acknowledge the financial support of the Government of Canada through the Canada Periodical Fund for our publishing activities. ISSN 1480-042X

Canada

CANADIAN MENNONITE

PUBLICATIONS MAIL AGREEMENT NO. 40063104 REGISTRATION NO. 09613

RETURN UNDELIVERABLE ITEMS TO CANADIAN MENNONITE

490 DUTTON DRIVE, UNIT C5

WATERLOO ON N2L 6H7

Phone: 519-884-3810 Toll-free: 1-800-378-2524 Fax: 519-884-3331

Web site: canadianmennonite.org

Please send all material to be considered for publication to:

General submission address: submit@canadianmennonite.org

Readers Write: letters@canadianmennonite.org

Milestones announcements: milestones@canadianmennonite.org

Obituaries: obituaries@canadianmennonite.org

Calendar announcements: calendar@canadianmennonite.org

Material can also be sent "Attn: Submissions/Readers Write/Milestones/Obituaries/Calendar" by postal mail or fax to our head office.

Reprint requests: reprints@canadianmennonite.org

Mission statement: *To educate, inspire, inform, and foster dialogue on issues facing Mennonite Church Canada as it shares the good news of Jesus Christ from an Anabaptist perspective. We do this through a regular publication and other media, working with our church partners.*

Guiding values:

Hebrews 10:23-25 • Accuracy, fairness, balance • Editorial freedom • Seeking and speaking the truth in love • Open hearts and minds in discerning God's will • Covenantal relationships and mutual accountability

Area churches and MC Canada financially support 44 percent of Canadian Mennonite's annual budget.

Board of Directors (by appointing body):

MC Canada: **Ed Janzen, Les Klassen Hamm, Joon Hyoung Park, Doreen Martens**

MC B.C.: **Linda Matties**; MC Alberta: **James Moyer**;

MC Saskatchewan: **Joe Neufeld**; MC Manitoba: **Al Friesen**;

MC Eastern Canada: **Tim Reimer**;

CMPS: **Carl DeGurse, Margaret Ewen Peters, Tobi Thiessen**

Board Chair: **Tobi Thiessen**, tobi.thiessen@sympatico.ca, 416-622-7850

Head Office Staff:

Dick Benner, Editor/Publisher, editor@canadianmennonite.org

Ross W. Muir, Managing Editor, managinged@canadianmennonite.org

Barb Draper, Editorial Assistant, edassist@canadianmennonite.org

Dan Johnson, Graphic Designer, designer@canadianmennonite.org

Lisa Jacky, Circulation/Finance, office@canadianmennonite.org

Emily Loewen, Young Voices Editor, eloewen@canadianmennonite.org

Advertising Manager: **Lisa Metzger**, advert@canadianmennonite.org, toll-free voice mail: 1-800-378-2524 ext. 224

Correspondents:

Rachel Bergen, National Correspondent, ca@canadianmennonite.org, 204-885-2565 ext. 259; **Amy Dueckman**, B.C. Correspondent, bc@canadianmennonite.org, 604-854-3735; **Donita Wiebe-Neufeld**, Alberta Correspondent,

ab@canadianmennonite.org, 780-436-3431; **Karin Fehderau**, Saskatchewan Correspondent, sk@canadianmennonite.org, 306-933-4209;

Evelyn Rempel Petkau, Manitoba Correspondent, mb@canadianmennonite.org, 204-745-2208; **Dave Rogalsky**, Eastern Canada Correspondent, ec@canadianmennonite.org, 519-579-7258.



Award-winning member of the Canadian Church Press



contents

Christmas traditions 4

Canadian Mennonite regional correspondents bring stories of Christmas traditions from times past, from around the world and from right here at home.



MC B.C. relinquishes title to Olivet Church 17

Four years after Olivet Mennonite Church left MC B.C., the area church has agreed to turn title over to the now-independent congregation to avoid the possibility of court action.



Ministries set to expand 25

MCC Ontario, MC Eastern Canada plan new building with other Mennonite partners, including Mennonite Savings and Credit Union, which donated \$500,000 towards the \$12-million project.

Doing well then doing good 26

National correspondent **RACHEL BERGEN** profiles the owners of Stun Collective, a strategic design company based in Saskatoon, Sask., who urge their corporate clients who are doing well to consider doing good in the world.

MCC story examined from various angles 27

The essays in *A Table of Sharing*, edited by **ALAIN EPP WEAVER**, continue the conversation MCC began with its New Wine/New Wineskins revisioning process, exploring the organization's work and purpose, and its relationship to its continuing supporters.

Focus on Mission & Service 28 - 32

Flash mob for peace 34

MCC Manitoba peace program co-ordinator **STEVE PLENERT** organized a flash mob for peace in Winnipeg on Remembrance Day with the help of Facebook.

Regular features:

Readers write **10** Milestones **15** Pontius' Puddle **15**

Yellow Pages **33** Calendar **38** Classifieds **38**

Enduring words for Advent 2

DICK BENNER

The give and take of compromise 11

MELISSA MILLER

Observing Advent 12

ALF REDEKOPP

Online NOW!

[at canadianmennonite.org](http://canadianmennonite.org)

Global forum focuses on Global South: **RON REMPEL, MWC**

From Gutenberg to Google: **ENI**

What did Jesus write in the sand?: **PAUL LOEWEN**

Christmas traditions

Thirty years of *A Christmas Carol*

STORY AND PHOTO BY DAVE ROGALSKY

EASTERN CANADA CORRESPONDENT

And we saw that Scrooge's change was not only to one of charity—a rich man giving a bit of his wealth to the poor—but of justice, as he raised his poor clerk's salary to create more independence and wholeness.

Thirty years ago this Christmas, my wife Annemarie and I began a Christmas tradition we've continued year after year, with variations.

Our first child was in utero the first time we read Charles Dickens' 1843 novella and morality tale, *A Christmas Carol*, together. I had grown up watching both the Alastair Sim (1951) and Mr. Magoo (1962) versions of the story on television and had at some time in the past read the book.

But we began reading it out loud to each other in 1981, and have done so every year since, finding more gems to think about each time. We'd begin around First Advent. Sometimes we read it in the car on our way from Winnipeg, Man., to St. Catharines, Ont. Often, it was as we gathered around the wood stove in our later home in Ontario.

Over the years we observed various kinds of growth in us. Our family added another child, who would then take part in the readings, eventually being able to quote whole paragraphs as we began another stave, Dickens' substitution for chapters.

And we saw that Scrooge's change was not only to one of charity—a rich man giving a bit of his wealth to the poor—but of justice, as he raised his poor clerk's salary to create more independence and wholeness.

Later yet, the realization that Scrooge had developed wisdom slowly took hold. While some laughed at him

PHOTO COURTESY OF HINKE LOEWEN-RUDGERS



Annemarie Rogalsky prepares to read Dickens' *A Christmas Carol* again from the now ragged paperback bought in 1981.



Hinke Loewen-Rudgers, second from left, poses with the Arab Christian family that took her in as their daughter. From left to right: Rajaa, Andera and Eman.

Christmas in Nazareth

BY EVELYN REMPEL PETKAU

MANITOBA CORRESPONDENT

behind their hands because of the changes that took hold in his life, “he thought it better that they laugh than have the affliction in other forms.”

We still read the book each year, anticipating starting near the end of November. Some years we’re joined by our children and their spouses, but one of our in-law’s children finds concentrating on someone reading out loud to be difficult. He has introduced us to the Muppet version of the story, starring Michael Caine as Scrooge. Remarkably, it carries the same messages of change, justice and charity.

For many young adults, film is the new literature and it’s good to join them in this changed tradition. Maybe we need to explore some of the other newer versions, like 1988’s *Scrooged* starring Bill Murray, or go to one of the many CBC readings, now in their 20th year, in support of shelters, food banks, libraries and hospitals across Canada.

Thirty years and counting . . . and so, as Tiny Tim closes the book, “God bless us, everyone.” ❧

“I felt a very intense homesickness and wanted to go home [to Manitoba] for Christmas. Christmas is a very important holiday to me.”

It was Christmas 2010 and Hinke Loewen-Rudgers had been in Nazareth since October 2008, working through the Witness program of Mennonite Church Canada.

*‘They don’t give gifts, but everyone gets new clothes. Mostly it is a time of sharing and eating.’
(Hinke Loewen-Rudgers)*

There were certain traditions that Loewen-Rudgers did not want to forego: baking Christmas cookies, decorating a Christmas tree and giving gifts. She had no idea how she would include these traditions in a setting unfamiliar with them. However, an Arab Christian family took her in as their daughter and invited her to experience an Arab-style Christmas with them.

“During my Arabic lesson, my teacher

asked me if I would help her decorate her house and tree for Christmas,” she says. “It took us two days.” Under a plastic tree with very ornate gold decorations they placed a large, elaborate and detailed crèche.

Loewen-Rudgers learned that this was an important tradition for Arab Christians. “It was very meaningful for me to be invited into a new culture like

this and through this our friendship deepened,” she says.

This was followed by an evening of unplanned cookie baking with a friend of Eastern Catholic tradition. “Christmas cookie baking was not familiar to them,” she says. “I brought my Mennonite recipes and we made *perishky* and the kids had a lot of fun decorating them with pink icing.”

“The rest of Christmas was spent with

the family who took me in as their daughter," she says. "We decorated their tree and went to dinners with their extended families, very much like I would do with my extended family—a lot of eating and visiting."

Loewen-Rudgers spent Christmas Eve in Nazareth with one side of the family and Christmas morning they visited the other side of the family in a village outside of Nazareth.

"They don't give gifts, but everyone gets new clothes," she says. "Mostly it is a time of sharing and eating."

Her Arabic teacher found an artificial

tree and decorations in her school, and gave them to Loewen-Rudgers.

"It was extremely tall," she says. "I have never had one that big. I decorated my house and made it available to other volunteers while I was away Christmas Day with my adopted family"

Loewen-Rudgers could not have anticipated that her Christmas in Nazareth would meet all of her expectations and hopes. "A bunch of little things contributed to a meaningful and perfect Christmas," she says. "God was providing and leading." ❧

the closest thing they could find to match a traditional Canadian dinner. It was customary in Vietnam to haggle over the price, but they didn't. This in itself was so unusual that everyone took notice. "We paid the first price and by the time we got to the edge of the market, everyone knew about it," she recalls.

The time spent with the Vietnamese people left them with a sense of awe. "We learned that God can come to earth and make God's presence known in a country torn by war, that God's hand is visible in people who care for others, even the foreigner," she says.

Their time away, says Ewert Fisher, reinforced in their hearts the importance of family during the season, even taking time to remember loved ones already in heaven. While on another MCC assignment, they learned the value of this and brought the practice back with them.

"One of the rituals we instituted . . . was to gather as family [and] light candles in memory of family and friends who are no longer with us," she says. "This ritual was complete with storytelling of memories with these people. It was a powerful way to keep memories alive while at the same time publicly grieving the loss of not being together." ❧

Lighting candles, telling stories

BY KARIN FEHDERAU

SASKATCHEWAN CORRESPONDENT

When recalling a significant Christmas memory, Claire Ewert Fisher goes back some 30 years.

The executive director of Mennonite Central Committee (MCC) Saskatchewan, Fisher and her first husband, Wally Ewert, now deceased, were working in Vietnam in the early 1970s and trying to create a connection with their usual celebrations. The weather was rainy and cool in the highlands for their first Christmas away from home.

"We wanted to be home, but couldn't be," she says.

In order to create a sense of community, they decided to invite friends over for the four weeks of Advent. But for a Christmas tree, they were forced to become inventive. "We made ourselves a tree out of bamboo and stuck it in a pot," she recalls.

However, the Vietnamese people didn't make a big deal of celebrating Christmas. "The Christians celebrated with church services," she says, adding that giving gifts and decorating were not typically done.

The Ewerts decided to give gifts

anyway. Peppernuts were baked and shared with the staff at their local post office. "The mail was our lifeline, so we felt that was important," she says.

To plan their Christmas dinner, they took a trip to the market to buy a roast,

Singing 'Silent Night' in German

BY DONITA WIEBE-NEUFELD

ALBERTA CORRESPONDENT

Sometimes a Christmas experience stands out in memory simply because it is so different from any other.

When Joani Neufeldt, nee Goerzen, thinks of a memorable Christmas, it is one of these unique experiences: "The one that came to mind was when, I think I was late teens, we did a kind of live nativity at Bergthal."

Neufeldt grew up on a farm near Carstairs, Alta., attending the rural Bergthal Mennonite Church, near Didsbury. At Bergthal, Christmas Eve traditionally involved the children's Sunday school classes and lots of Christmas hymn singing. The evenings would end with a moving a cappella rendition of "Silent Night" in both German and English.



Joani Neufeldt is currently a member of First Mennonite Church, Edmonton, Alta., where she chairs the Christian Education and Worship Branch.

But one year, people who came to church on Christmas Eve were greeted by donkeys, sheep and goats outside the church. Shepherds ushered the people into the church foyer, which had become a busy Bethlehem market place, complete with booths, where the crowd was to be counted in a census for taxation purposes.

Many children and some adults were in costumes, playing roles found in the gospel accounts of Jesus' birth. The young Joani and her father Eric played the parts of Mary and Joseph. The part helped her enter the story in a new way. "It was interesting because that was the kind of age gap there might have been [between

Mary and Joseph]," Neufeldt says.

After the market scene, the crowd was ushered into the sanctuary for the program. Neufeldt doesn't remember much about the program, but she does remember the lights going out, holding candles, and the congregation singing "Silent Night" together from memory in German.

For Neufeldt, Christmas is about being with family. After each Christmas Eve service, her family went to one of their grandparents' homes to meet with immediate and extended family. Often, people new to the Bergthal church were invited to join the family for a late evening of fellowship around a loaded table.

Asked what she hopes for her son, 18-month-old Cayden, at Christmas, Neufeldt has a few ideas: "I hope he learns about the excitement at Christmas, why the church gets excited about the birth of Jesus. . . . I want him to learn about the balance between the material and the spiritual . . . and I want him to learn to sing 'Silent Night' in German." ❧

but nothing could be saved, although everyone got out safely. The family had no bank account, so even the little cash they had in the house was gone.

The Lehrman children were expecting Santa Claus to be especially generous that year, as anything they had in the way of toys had been lost in the fire. Their parents explained that Santa was especially poor this year and might not come to their house. Nonetheless, the children followed the Mennonite Christmas Eve custom of the time, each putting out a large dinner plate with their name on it.

Little Henry could not sleep well that night. He dozed a little, then woke up in the middle of the night. He quietly sneaked downstairs to the dining room to see if anything was left on his plate. The piece of paper with his name was still there. With a heavy heart, he went back upstairs, resigning himself to no Christmas gift that year.

The story did not end there, though. As my grandfather tells it: "[E]arly in the morning before the parents were out of bed, here came sister Lena rushing in with the plate with my name on it, woke me up and said, 'Look here, Hein, see what Santa Claus has brought us!' Never have I been so happy on a Christmas morning or appreciated a gift or present as much as this one. In each of our six children's plates Santa Claus had left us about a dozen pieces of cream candy of different colours. Was it the handful of candy that made all of us children so very happy that Christmas morning, or was it that even if Santa Claus was so poor that year that he had not forgotten us?" ❧

A happy Christmas morning

BY AMY DUECKMAN

B.C. CORRESPONDENT

My great-grandparents emigrated from Ukraine to central Kansas in 1874 and eventually purchased a farm. Towards the end of October 1894, the harvest was done and the year's crop of wheat and other

grains, along with hay for animals, was stored upstairs. That fateful afternoon my great-grandfather had some blacksmithing work to do and moved his portable

forge into the summer kitchen—next to the barn, where the family lived in two rooms—to work, but later in the afternoon went out to the pasture to fetch manure and corn cob fuel for the winter.

Meanwhile, my grandfather, Henry H. Lehrman (1888-1973), suddenly noticed the summer kitchen next to the barn was on fire and the house was starting to burn, too. Neighbours came to help,

The piece of paper with his name was still there. With a heavy heart, he went back upstairs, resigning himself to no Christmas gift that year.

grains, along with hay for animals, was stored upstairs. That fateful afternoon my great-grandfather had some blacksmithing work to do and moved his portable



WOMEN WALKING TOGETHER
IN FAITH

'I'm the Mother Jesus now'

STORY AND PHOTO
BY LEONA DUECK PENNER



Christmas came early at our house in Winnipeg this year. Most likely because now that we're retired, my husband and I again have the opportunity of looking at the world through a child's eyes while babysitting our two-year-old granddaughter, Rielle Goulet, twice weekly. And that includes not limiting birthdays—or other celebrations—to a particular day or time, but cele-

probably featured visions of a dragon costume and trick or treats, rather than sugar plums, dancing through her head—we were pleased at being able to cajole her into the bathtub quite easily with the aid of a Bath Baby purchased by her other grandmother for that purpose.

And she played there quite happily—until it was time to wash her hair, that is. Then chaos erupted as tears and protestations flowed, and those unseasonable hailstones, quite literally, began pounding on our roof, causing my husband to desert the bathroom fray as he rushed outside to put the car in the garage.

Thankfully, both storms were short-lived. One moved on quite quickly, leaving behind a layer of small glistening hailstones that didn't result in any long-term damage. The other was helped along by Bath Baby and Baba having their almost bald heads washed, too, combined with several post-hair-wash "bribes," including a

I then framed her face with the towel while she tearfully clung to her Bath Baby. Trying to cheer her up, I held up a hand mirror and said, 'Look, Rielle, you're like Mary, baby Jesus' mother.'

brating them all year long!

So perhaps it's not surprising that the three of us welcomed Baby Jesus on a rather "spooky" day just before Hallowe'en, while I was preparing worship materials for All Saints Day on Nov. 6, and our neighbourhood experienced a freaky hailstorm, a highly unusual occurrence in October even for this prairie city with its

erratic weather patterns!

As it happened on this particular day, due to bathroom renovations at Rielle's home, we had agreed to bathe our little granddaughter following her afternoon nap, knowing that this might be a challenge, given that she had recently developed a bit of a phobia about having her long hair washed!

So, when she awoke from her sleep—which

Hallowe'en chocolate treat, helping to fill the bird-feeder, and checking out what hailstones were all about.

Still, some hiccups remained as I began drying Rielle's hair. I then framed her face with the towel while she tearfully clung to her Bath Baby. Trying to cheer her up, I held up a hand mirror and said, "Look, Rielle, you're like Mary, baby Jesus' mother."

Her tears stopped abruptly as she clearly remembered the Christmas story, which, at her insistence, we'd been reading throughout the year. She slowly turned her face backward, forward and sideways in front of the mirror trying to catch a glimpse of herself with a flowing "veil."

Gradually, a look of awe came over her face as she observed her reflection. Then, her blues eyes shining, she cuddled the newborn Jesus with extra gentleness, and happily came out of the tub, saying, "I'm the Mother Jesus now."

After that she dried and dressed her baby with tenderness, just as we did her, all of us treasuring and pondering this moment of grandparenting care-giving joy together. ☸



Leona Dueck Penner coordinates the bi-monthly Mennonite Women Canada page for Canadian Mennonite.

Christmas comes early to the ANiSA Peace Library

PHOTO BY ANDREW SUDERMAN



*Mennonite Church Canada Witness worker Karen Suderman and daughter pose with cases of books and print resources shipped to South Africa from Canada and the U.S. The contribution of a thousand pieces of material quadruples the size of the Anabaptist Network in South Africa (ANiSA) Peace Library and Resource Centre in Pietermaritzburg. The donated material, including seven copies of John Howard Yoder's *The Politics of Jesus*, will provide resources for the South African churches Karen and her husband Andrew work with.*

PHOTO BY KAREN SUDERMAN



Imvu, a sheep knitted by Karen Suderman, poses with one of approximately 30 children's books donated to the ANiSA Peace Library. 'Sanibonani! Ngithanda izincwadi, wena?' Imvu says, which means, 'I love books. Do you?' in English. Imvu invites young reader friends to send an e-mail at askimvu@gmail.com about their favourite books and why they like them.

PHOTO BY KAREN SUDERMAN



The contributed resources 'speak' volumes. For more coverage of this exciting event, visit canadianmennonite.org/articles/donated-books-arrive-anisa.

VIEWPOINTS

/// Readers write

We welcome your comments and publish most letters sent by subscribers intended for publication. This section is largely an open forum for the sharing of views. Letters are the opinion of the writer only—publication does not mean endorsement by the magazine or the church. Keep letters to 400 words or less and address issues rather than individuals. We do not countenance rancour or animosity. Personal attacks are inappropriate and will not see the light of print. Please send letters to be considered for publication to letters@canadianmennonite.org or by postal mail or fax, marked "Attn: Readers Write" (our address is on page 3). Letters should include the author's contact information and mailing address. Letters are edited for length, style and adherence to editorial guidelines. Preference will be given to letters from MC Canada congregants.

✉ 'As Amos as possible'

RE: "I'M A human being," Sept. 5, page 12.

Troy Watson's column reminded me of a story in Jewish lore. It went something like this:

Amos Bultman came before Jehovah, who questioned him about how he had lived his earthly existence. He replied, "O Jehovah, all my life I tried devoutly to be like your servant Moses. Sometimes I failed and then repented bitterly, but I never gave up my hard struggles to be like Moses."

"No, oh no," groaned Jehovah. "Amos, I created you as a unique human and to be as Amos as possible! Why did you neglect Amos by imitating Moses?"

JACK DUECK, WATERLOO, ONT.

✉ God be with you in the highs and lows of life

RE: "FLY LIKE an eagle," Sept. 19, pages 1 and 29.

Bravo, Amy Dueckman, on your first skydiving experience—hopefully not your last! How very thrilling that must have been for you.

I had my first parasailing adventure while in Jamaica a few years ago. I absolutely loved it and would do it again if it wasn't so costly. It was just amazing how I felt nearer to God as I was lifted slowly above the beaches of Ocho Rios to a height of calm and simple beauty. Something welled up inside of me and caused me to belt out as loud as possible, "How Great Thou Art." After all, who would hear me thousands of feet in the air, eh? The whole experience was so freeing. I was most definitely surrounded by God's awesome

presence and power. There was no doubt at all about that.

Be assured that your faith in God will see you through all the highs and lows as you continue your ride through life. Keep us posted on your next risky adventure!

TRUDY ENNS, ST. CATHARINES, ONT.

✉ Believers should let atheists be atheists

I FOUND TROY Watson's "Faith beyond belief" column, Oct. 31, page 15, disturbing because of the implication that atheism is inferior to faith. Why is it inferior?

Why does it matter whether one is an atheist or a Christian? Some people believe in God, some don't. People who believe in God are not better, nor do they do better things. And yet somehow it matters to Watson that his philosopher friend admit some sort of faith even if it is with doubts.

If he is simply concerned about his friend's mental health, and believes faith would help him be more content or something, fine. But that is not what he is talking about. He wants him to have faith because somehow having it puts you on the right side I'm not sure of what: history or life?

That it matters to Watson is clear when he quotes his friend as saying, "so many of the most brilliant thinkers throughout history were Christian." Does he really believe this? Some of the people he is thinking about may have believed in God, but God for them was not an intelligent personal being; rather it was a way of expressing the mystery and awe they felt after investigating nature or the cosmos.

Others he may be thinking about were perhaps Christian in a cultural sense, having grown up in a milieu where certain things were assumed and these assumptions formed their basis of any further thinking. That doesn't make them brilliant; that just makes them unable to question certain things.

We all know smart people who, at times, believe stupid things and then defend them brilliantly. That is because the rational part of us does not actually make decisions; it only rationalizes them after the fact.

Many different people believe many different things. Some believe fervently that God exists and that it is important to have this belief. Others believe fervently that God does not exist. Still others are much more casual; not having time to pursue this on their own, they simply accept what the religious authorities say.

My point is simply this: If someone wants to be an atheist, let them. What does it matter? To suggest that the brilliant people are believers, well, that is just nonsense.

DAVID WIEBE, WINNIPEG, MAN.

✉ Jets' logo is part of Canada's increasing military presence

I FOUND BOTH of the articles about the Winnipeg Jets' logo (Oct. 3, pages 4 and 5) interesting, but rather beside the point. I do not agree with David Driedger that the logo is "premature at best" and a "distraction" from the real issues. I also do not agree with the idea

of simply boycotting sports teams with violent logos, as suggested by Dan Swartzentruber. I will always vote for the home team no matter what the logo.

I was happy to read the follow-up article by Aaron Epp ("Young Mennos divided over Jets' new logo," Oct. 17, page 26), which, I think, was actually a more balanced summary of the issue. I would like to respond to Lucas Redekop's comment in that article, that time would be

FAMILY TIES

The give and take of compromise

MELISSA MILLER

It was a difficult family matter and it called for our best conflict-resolution skills. In the end, we reached a compromise, a good solution, and the best we could manage given the circumstances. Here's what happened.

Our sister-in-law died suddenly of a heart attack. She and her family lived several hundred miles away, and we rarely saw them. We weren't close, but, of course, my husband and I made plans to travel to her funeral. The delicate negotiations involved our son Daniel, who was then 12 years old. His previous experience with funerals had been at my father's some nine months earlier. What he remembered from that time was overwhelming emotional distress, many tears and much sadness.



He had no desire to return to that kind of awkwardness, and strongly resisted our expectation that he would join us for the long drive and funeral, especially because he didn't know the person who had died.

After many discussions, several things became clear, at least to me. It would not be prudent for us, as parents, to force our son to accompany us; some options are more viable with a two-year-old than one who's 12. At the same time, it was a teachable moment to guide our son in stretching and strengthening his

emotional muscles, and in instruction on how family members care for each other at times of death. Finally, it would be wise to create space for relaxation and play, especially allowing opportunities for our son to unhook from the emotional intensity.

And so we agreed to travel together to attend the funeral, to stay at a hotel with a swimming pool, and to free Daniel to choose breaks as needed. It was a compromise; everybody got something of what they wanted and gave up something as well. While this particular situation may or may not resonate, most likely we

Compromise can break a stalemate and allow the parties a way to move ahead.

have all been in some kind of situation where compromise was a useful way to settle the conflict.

Many conflicts are resolved using the time-honoured strategy of compromise, letting go of some—but not all—of our goals while accommodating some of what the other person wants. In our array of conflict resolution responses, compromise joins with other strategies, like accommodation, avoidance and competition. As we balance meeting our goals with addressing the goals of the

other person, each of these strategies can be more or less useful in responding to conflict.

Compromise can break a stalemate and allow the parties a way to move ahead. It is particularly useful when there are time limits to decision-making, and when both parties benefit from cooperating. Compromise is a less effective strategy when people find they can't live with the consequences of what has been proposed, or when the people in the conflict need to talk and work longer to achieve a more satisfying and enduring solution.

Jesus used compromise when he responded to a tricky question about taxes (Matthew 22:15-22). At the time, tax payment was viewed negatively, a kind of spineless yielding to the oppressive Roman occupiers. Not paying the tax, on the other hand, could get one into trouble with those same occupiers. Jesus

brilliantly answered, "Pay to the government what belongs to the government and to God what belongs to God" (paraphrased). Such a response shows us that compromise is a valuable strategy. It also helps us remember what is most important and guides us to act fairly and justly.

Melissa Miller (familyties@mts.net) lives in Winnipeg, Man., where she works as a pastor and counsellor. Her family ties include that of daughter, sister, wife, mother and friend.

better spent discussing Canada's increasing military presence. He is absolutely right, but I happen to believe that this logo is indicative of this increasing military presence and, therefore, needs to be discussed.

I do not believe that this logo would have been considered 20 years ago. The decade-long war in Afghanistan has had a tremendous and lasting impact on how Canadians view themselves and their country. While Canadians have always thought of our country as having "soft" power and many have been very proud of the Canadian military's substantial role in UN peacekeeping missions, this is no longer the case.

As Driedger says, "A logo is a central and concentrated form of communication," and what this logo is communicating is that we have now accepted that the

military is a fine representation of our society.
RUTH TARONNO, WINNIPEG, MAN.

✉ Sex needs to be 'unwrapped' for the sake of our teens

KEITH GRABER MILLER has hit the nail on the head with his assertion that the church needs to provide a much more nuanced message about sexuality ("Unwrapping sexuality," Oct 31, page 4).

It was not a subject that was talked about much in my church when I was a teen, but the attitudes I picked up about it were, on the whole, quite negative. Furthermore, it was a great mystery to me how two

FROM OUR LEADERS

Observing Advent

ALF REDEKOPP

As an archivist, I'm curious about history and trends, and changes in the way Mennonites live and worship. At this time of year, my curiosity turns toward Advent. How has our approach to the season changed over time?

In my own lifetime, I have sensed a growing emphasis on the seasons of the Christian calendar, especially Lent and Advent. Wondering if my experience represents a cultural trend, and not just a personal perspective, I instinctively looked to historic records. I began with hymnals.

I was born in the early 1950s and grew up in a Mennonite Brethren (MB) congregation that had two hymnals in the pew: *Mennonite Brethren Church Hymnal* (1953) and *Gesangbuch* (1952). In the early 1970s, I journeyed off to Winnipeg, Man., for a college and university education, adding several more hymnals to my repertoire.

Examining each book in turn, I compared the number of Advent songs and themes in each. While there was no Advent section in the 1953 MB English hymnal, the MB German hymnal of the

same era had six pieces of Advent music. The 1969 Mennonite hymnal contained 11 Advent songs and the 1992 hymnal had 17.

The growing Advent repertoire suggested that the transformation I sensed was not mine alone; it belonged to the wider Mennonite community.

How did our Mennonite churches



I think that lighting a candle to represent each Sunday during Advent indicates more time was spent reflecting on Advent themes.

celebrate Advent over the last 50 years? For these questions, I turned to the Mennonite Heritage Centre Archives to study weekly church bulletins from a sampling of Mennonite Church Manitoba congregations dating back to the 1960s. During the 1960s, between First Advent and Dec. 25, most churches clearly used Advent themes in their worship services for at least one or two Sundays, but only a few indicated which Sundays of Advent they were.

By the mid-1970s, these bulletins

suggest that it became more common for churches to number each Sunday of Advent. By the late 1970s, a candle-lighting ritual also appears as a regular Advent feature. I think that lighting a candle to represent each Sunday during Advent indicates more time was spent reflecting on Advent themes. That probably helped to establish a new tradition of counting Advent Sundays.

The word "advent" means "coming." Traditionally during this period the church has been invited to reflect on Christ's first coming—his birth, life, death and resurrection—and also his return or "coming again." It can be a time

of repentance and preparation. It can be a time of anticipation and joyful hope. During the past 50 years, there has been a greater awareness and intentionality to observe the full meaning of this season, and that has been a good shift.

May we continue to allow the season of Advent to work in our hearts and minds as we worship and seek to live faithful lives in our time.

Alf Redekopp is director of the Mennonite Heritage Centre, Winnipeg.

people were ever supposed to move from a dating relationship, where, it seemed to me, kissing and hand-holding were about all that was allowed, to marriage, where they're immediately supposed to get over this "bodies are sinful/sex is dirty" baggage and give their bodies to one another with joyful abandon since, apparently, sex suddenly becomes God's most beautiful gift to them.

Meanwhile, other teens, less cowed by authority than I was, decided that the church was an old fuddy duddy, with nothing of relevance to say to them on the subject, and they dismissed church teachings on sexuality altogether.

Either way, our young people have been done a disservice by our inability to dialogue about this important facet of our identity, and insofar as it was true for me 15 or 20 years ago, it is even truer in the hyper-sexualized digital world our teens inhabit today.

As Miller said, we must broaden the discussion beyond hot-button issues around homosexuality. We must bring respect, acceptance and humility to our discussions. Our teens deserve no less.

JULIE NASH, KITCHENER, ONT.

✉ Let the Bible speak on sexual matters

I WISH TO encourage *Canadian Mennonite* to reconsider its guidelines for letters to the editor on the topic of sexuality and homosexuality, as presented in the "A reasoned discussion" editorial, Oct. 31, page 2.

Two parameters for letter writers were given:

- Do not prooftext; and
- Only say something new.

I wonder about both qualifications, especially since neither guideline is given any definition.

Leaving prooftexting undefined leaves me with the impression that any and all use of Scripture might be labelled as prooftexting. I am afraid that this undefined discouraging of prooftexting will effectively eliminate our use of the Bible in this very necessary national conversation that will take place in the pages of *Canadian Mennonite*. How can we talk about being faithful followers of Christ in our sexuality—or any other topic—if we do not discuss Scripture?

I appreciate and share the concerns that possibly lie behind this guideline. The Bible is certainly used and abused during the course of difficult conversations, but isn't it better to air those abuses, showing them the light of day, so that we can question and explore together what the Bible's meaning is in a given text?

Similarly, the guideline to say something "new" in our letters on homosexuality is also left undefined, and I wonder if we have all really heard the same—and apparently "old"—arguments before? Some of the

strongest advocates for a conversation on homosexuality were not born when the Saskatoon Resolution was adopted. Can we really assume that we have all heard and are familiar with these "old" points of view?

It seems to me that the guidelines that are already set out in the "Readers write" section for letters to the editor are adequate to the task, calling as they do for respect and focus on the issues at hand. It does not seem to me that we need any extra guidelines for letters on the topic of homosexuality.

Far from discouraging our use of the Bible in this conversation, I strongly encourage—in fact, exhort and plead with—*Canadian Mennonite* to encourage its letter writers to use and reference Scripture freely, and to do so well, with respect both for Scripture and for those with whom we disagree.

HERB SAWATZKY, STRATFORD, ONT.

Giving in gratitude

MSCU thanks our members for over 47 years of growing together. We're excited to make two large gifts on your behalf.

- \$500,000 for Mennonite Central Committee Ontario's new 50 Kent Avenue building
- \$1,000,000 to establish the Mennonite Savings and Credit Union Centre for Peace Advancement at Conrad Grebel University College

These gifts will continue to advance Peace, Social Justice, and Mutual Aid in our communities.



**Mennonite Savings
and Credit Union**

www.mscu.com
1.888.672.6728

A Mennonite financial cooperative serving communities of faith across Ontario

VIEWPOINT

Letters to my sister

In this final instalment of a three-part series of back-and-forth letters, Faith Elaine Linton and Joyce Gladwell wrap up their conversation on homosexuality.

MY DEAR SISTER ELAINE:

I am so glad you have decided to omit the subject of homosexuality from your talk. I have been thinking some more about the baffling problem of homosexuality and our treatment of homosexuals.

The puzzle is this: Usually as Christians we respond with care to people who suffer. Why do we stand back from the distress of homosexuals? I think it comes down to what we do with Scripture. You and I were raised on the authority of the Bible as “inerrant and infallible.” The message we got was that nothing in Scripture could ever be changed. Do you know anyone who has followed through on that?

Not all Christians now hold that the universe, ourselves, our world and everything in it came into existence in the span of seven days of 24 hours. Nor do we hold that the world is flat. We no longer stone or burn people to death for their sins. We eat pork and shellfish, wear clothes of mixed fibres, and you, a woman, preach to a mixed congregation without wearing a hat!

The changes in that list are not about the basic tenets of our faith: the nature of God, the person and work of Jesus, and so on. They have to do with our everyday lives and what we know about the world we live in. When we raise questions about homosexuality, we are not questioning the fundamental issues of our faith. We are reconsidering the way we view and treat our fellow human beings in our time and culture, people who are caught up in the tragedy of the human condition.

To my mind, this exercise is well within our mandate and competence. More to the point for us Christians, there is precedence in Scripture for moving beyond the attitudes and approaches of biblical times past. Christians since biblical times have already been doing that. We don't

just counsel slaves to serve and respect their masters, we free them from slavery; we no longer stone and burn people for their sins, we seek to understand the roots of crime in human nature and society, and we work at prevention and rehabilitation. We move with the insights and knowledge we have gained. We believe that knowledge is from God, and we trust the leading of the Holy Spirit.

As I said, there is precedence in Scripture for change at the level of our relationships. Remember how Jesus challenged and revised Judaic teaching: “*It was said of old, love your neighbour and hate your enemies. But I say unto you, love your enemies, and do good to those who hate you.*” Jesus was changing the way his fellow Jews viewed and treated the people around them. We are allowed under God to change those views and ways. It happened in Scripture; it has been happening in recent church history.

For me, the most striking instance of change is how Peter changed his deeply held views, decreed in Leviticus, about uncircumcised Gentiles after the vision God gave him. God prepares us when he has something new to teach us. I believe the Holy Spirit is now rattling the bars of our caged thinking about homosexuality.

We can learn more from Scripture about the way to deal with homosexuals if we are willing to look. When we try to come up with a biblical approach to homosexuality, we usually tend to focus on a selection of verses, for example from Leviticus and Romans, and we overlook the gospels entirely. I know there are no references to homosexuality in the gospels, but Jesus did say and do many things that we can apply to our approach to that problem: Jesus tells us how we are to interpret the “accidents” of a fallen world, and he showed us how to treat the people we label as “sinners.”

Consider Jesus' reply to the Pharisees who asked, “*Who sinned, this man or his parents, that he was born blind?*” Jesus said “*No one sinned.*” When things go wrong in the world, it is not always someone's fault.

Read as well how Jesus rebuked the disciples for wanting to call down fire on the villagers who rejected Jesus' presence. Do we also deserve Jesus' rebuke for going to extremes in wanting to root out “sinners” from the Earth? It is almost as if we are trying to do a better job at dealing with sin than we think God is doing.

Consider especially Jesus' parable about the wheat and the tares in Luke. The workers were somewhat over-anxious in wanting to weed out the tares. The landowner cautioned them: “*Leave them alone, or you might weed out the wheat as well. Let both grow together to harvest.*” I wonder how it would sound if we applied that caution and advice to people with different kinds of sexual orientation and say: Let gays, lesbians and homosexuals live and thrive in society with dignity and social acceptance. Let them marry according to their orientation with the same privileges and restraints as heterosexuals until God's time comes to wrap things up. We can leave it to God to do the sorting and judging.

Do you think you could ever come to such a position? I suggest that if the people you minister to ask you about homosexuality, you direct them to the example of Jesus and his compassion for people in all conditions of life. He touched the leper when religious leaders decreed lepers should not be touched. He spared the woman taken in adultery when Scripture decreed that she be stoned. Encourage the Christians you teach to draw near to gay people, to listen carefully to their story without judging or preaching at them, to find out about the available information and research that is ongoing, and to wait prayerfully on God in the company of like-minded Christians for what new word God may have for us over this issue. The current situation is intolerable.

Our love and prayers to you all.

JOYCE

Elaine's response**MY DEAR SISTER:**

Your latest letter sums up your perspective and your point of view very well. I am wholeheartedly with you in much of what you have said, but it is clear that we

don't agree and may never totally agree about everything. It reminds me of what church history teaches us! The wonderful thing is that we have been able to share deeply and frankly. We have both benefitted from each other's insights

and knowledge, and we have tested and proved the strength of Christian—and sisterly—love.

LOVINGLY, ELAINE

/// Milestones

Births/Adoptions

Birch—Eric Emmanuel (b. Sept. 13, 2011), to Oren and Christine Birch, Poole Mennonite, Milverton, Ont.

Doell—Sean Daniel (b. Oct. 27, 2011), to Brenda and Ted Doell, Carman Mennonite, Man.

Friesen—Felix James Klassen (b. July 21, 2011, to Jessica Klassen and Jeff Friesen, Charleswood Mennonite, Winnipeg, Man.

Hatlem—Samuel Douglass (b. Nov. 8, 2011), to Jodie Boyer Hatlem and Doug Johnson Hatlem, Toronto United Mennonite, Ont.

Nordstrom—Knightley Moa Joy (b. Oct. 24, 2011), to Carly Enns and Martin Nordstrom, Carman Mennonite, Man.

Parkes—Alexander Ethan (b. Sept. 25, 2011), to Nick and Christine Parkes, Eigenheim Mennonite, Rosthern, Sask.

Baptisms

Fred Rempel, Debbie Rempel—Emmanuel Mennonite, Abbotsford, B.C., Oct. 23, 2011.

Stephen Epp—Hoffnungsfelder Mennonite, Glenbush, Sask., Aug. 28, 2011.

Jerry Albrecht, Kelsey Hoffele, Corey Nafziger, Dana Wagler, Linsey Zehr—Maple View Mennonite, Wellesley, Ont., Oct. 30, 2011.

Micah Diller Harder, Abigail Johnson—St. Jacobs Mennonite, Ont., Oct. 30, 2011.

Marriages

Fleming/Metzger—William Tracey Fleming and Lisa Metzger (St. Jacobs Mennonite, Ont.), at Hauser Hall, Heidelberg, Ont., Nov. 5, 2011.

Mulaire/Rempel—Patrick Mulaire and Theresa Rempel, Bethel Mennonite, Winnipeg, Man., Sept. 3, 2011.

Deaths

Bergen—George, 88 (b. Aug. 26, 1923; d. Nov. 4, 2011), North Star Mennonite, Drake, Sask.

Heintz—David, 80 (b. Oct. 3, 1930; d. Aug. 16, 2011), First Mennonite, Kitchener, Ont.

Heppler—Katie (nee Grunau), 88 (b. May 6, 1923; d. Oct. 29, 2011), Zion Mennonite, Swift Current, Sask.

Hildebrandt—John J., 92 (d. Nov. 2, 2011), St. Catharines United Mennonite, Ont.

Horst—Elam, 93 (b. Sept. 9, 1918; d. Nov. 3, 2011), St. Jacobs Mennonite, Ont.

Jutzi—Rufus, 96 (b. June 26, 1915; d. Nov. 3, 2011), Preston Mennonite, Cambridge, Ont.

Krahn—John B., 81 (b. Oct. 27, 1929; d. Oct. 11, 2011), Winkler Bergthaler Mennonite, Man.

Loewen—Albert, 81 (d. Nov. 3, 2011), Springfield Heights Mennonite, Winnipeg, Man.

Mierau—George, 88 (b. Nov. 11, 1922; d. Oct. 27, 2011), Zoar Mennonite, Langham, Sask.



Pontius' Puddle



LIFE IN THE POSTMODERN SHIFT

Social change begins with inner transformation

BY TROY WATSON

In the middle of October I spent an afternoon with the Occupy Buffalo protesters across the border in New York. One passerby began rebuking a group of bedraggled twenty-somethings, shouting: “On what grounds are you demanding change? I think you’re just whining that some people have more money than you, and this is unfair. Well, some people are more intelligent, attractive and talented, too. Are you protesting that as well? Life is not fair! Get over it! Grow up and get a job like the rest of us.”

Bill Whittle, a conservative writer and news pundit, recently released a similar no-nonsense response and solution to the Occupy movement. He believes America’s success and self-esteem movements have “created a generation of self-entitled cry babies” who have never been without food, smart phones, laptops, video game consoles or air conditioning, and have never had to work hard for any of it. He claims that at its core this protest is not about corporations or economics, but “ingratitude, entitlement and an utter lack of perspective.”

His solution? If everyone spent 3.5 days in the wilderness to chop their own wood to keep warm, collect and boil their own water, and gather or hunt their own food, then everyone would appreciate that there are groups of people called corporations who provide all these things and more for us on a daily basis.

Many of the critiques of the Occupy movement have legitimacy. Without a doubt, ingratitude and entitlement are



rampant in our culture. But to say the laziness, ingratitude and entitlement of young iPad-toting university grads are the real problem—as opposed to the greed, injustice and corruption of corporate America and the financial sector of the western world—is, to quote Whittle, “an utter lack of perspective,” in my opinion.

Richard Wilkinson, public health researcher, has spoken out on how economic inequality harms societies. His research demonstrates health and social problems in a society are directly proportional to the gap between the richest and poorest. These problems include higher numbers of homicide, infant mortality, mental illness, drug and alcohol addictions, imprisonment, obesity and teenage pregnancy, as well as lower math and literacy skills, and life expectancy. In Canada, the richest 20 percent are 5.6 times as wealthy as the poorest 20 percent.

Interestingly enough, in developed countries there is no correlation between a society’s gross national product and these health and social problems. It is the gap between the richest and poorest within a developed society that matters. One reason for this is that societies with higher inequality have higher levels of general distrust and stress over social evaluative judgments.

Psychologists Dickerson, Gruenewald and Kemeny have been doing parallel work from a psycho-social perspective. Wilkinson claims that by reducing the gap between the richest and poorest, a

society would decrease general levels of stress and distrust, and increase the overall health and well-being of individuals and society itself.

As a Christian, I see the call for economic equality as not only reasonable and ethical, but essential. A few weeks ago, I saw a picture of a man dressed like Jesus at Occupy Wall Street holding a sign reading, “I threw out the money lenders for a reason.” There is no ambiguity in the gospels regarding Jesus’ judgments on the rich and his command to care for the poor.

I think it’s clear where Jesus stands on the oppressive economic and political systems of power in our world today. I find it hard to believe any Christian could think our current capitalist democracy is the kingdom of God Jesus envisioned for our planet. Jesus proclaimed a kingdom of selfless love, egalitarian ethics, holistic values and an economy of compassion for the “least of humanity.”

Is this not similar to what the Occupy movement is calling for? Steve Keen, a well-known Australian professor, economist and champion of the Occupy movement, is calling for a “debt jubilee” to reduce the economic equality gap. Jubilee, of course, originates with God’s decree in the Bible demanding all debts be forgiven and land returned to original owners every 50 years.

Globe and Mail columnist Neil Reynolds recently suggested raising inheritance and death taxes in Canada, working on this principle of redistributing wealth every life cycle.

I believe at the heart of the Occupy movement’s call for economic equality is a recognition that God’s call to live for the good of all, and not just ourselves, is better for our individual and collective health and well-being. I just hope the protesters recognize another part of God’s call: Social change begins with inner transformation. As Gandhi, one of the greatest leaders of social and political change, once said, “You must be the change you want to see in the world.” ❧

Troy Watson is pastor of Quest Christian Community, St. Catharines, Ont.

GOD AT WORK IN THE CHURCH

MC B.C. relinquishes title to Olivet Church

Former congregation had left MC B.C. in 2007

STORY AND PHOTO BY AMY DUECKMAN

B.C. Correspondent
ABBOTSFORD, B.C.

One chapter of the Mennonite Church British Columbia story came to a close on Nov. 5 when delegates voted at a special meeting to return the title for former member Olivet Mennonite Church back to the congregation. Olivet had withdrawn from MC B.C. in 2007 and had requested the transfer of title, held in trust by MC B.C.

Founded in 1960, Olivet Mennonite Church on Langdon Street in Abbotsford had been an active member of the area church and MC Canada, but voted to discontinue its association with all Mennonite church bodies four years ago over theological differences regarding Scripture, accountability, pacifism's connection to the gospel, and homosexuality.

MC B.C. had been considering various options in the matter of the Olivet property, and had asked if Olivet would consider a donation to the future of MC B.C. in recognition of the contributions lost when Olivet left MC B.C., and as a gesture to those Olivet members who did not want to leave. This was refused by the Olivet elders board, which requested that MC B.C. return the title to the church outright.

The MC B.C. Leadership Board presented a motion at a special delegate session at Clearbrook Mennonite Church, Abbotsford, on Nov. 5, that read: "We move that . . . the title of the property at 2630 Langdon Street, Abbotsford . . . be transferred to Olivet Church Abbotsford."

In his opening remarks, MC B.C. executive minister Garry Janzen said, "We want to serve faithfully and proceed forward, knowing we made our best efforts. Relationships make up the church. It is about being the people of God."



Delegates spoke on both sides of the motion, recognizing the brokenness experienced with Olivet's departure from the larger Mennonite church family. Delegates were advised that if the motion did not pass it could result in court action, which some felt would be a poor Christian witness.

One delegate, speaking in favour of the motion, pointed out that MC B.C. holds title to the various congregational properties for technical and insurance purposes only, and has no other reason to hold on to the property, with the title being held in

trust.

"A 'no' could derail us from being the church over a title issue," said another. "We need to let it go."

Yet others thought the matter should not be let go so easily, and that arbitration in court need not be a negative option. One delegate said there was no shame in saying, "We need help [in settling this]." The issue, he felt, was how does the church handle conflict?

"I'm saddened that there wasn't more effort on Olivet's part," said another delegate, who asked, "What can we learn from this? How do we choose our leaders?"

Moderator Dan Rempel replied that a congregation will choose a leader and go where it wants to go, a reminder to individual congregations to be accountable to the area church when choosing pastoral leadership.

In the end, delegates voted by the required 75 percent to transfer the property title to the now-independent Olivet Church, with the agreement that all legal costs of the transfer be borne by Olivet, and that MC B.C. be released from the mortgage with the Mennonite Foundation of Canada.

"Brothers and sisters in this body need to keep those in mind who were hurt," concluded Rempel. "There is not closure on this. We'll sit on our memories. Let us find . . . the way forward on this issue." ❧

/// Staff changes

Two new pastors in B.C. churches

Two new pastors have begun work this fall in associate roles in Mennonite Church B.C. congregations:

- Shawn Klassen is the new associate pastor at Eben-Ezer Mennonite Church, Abbotsford; he began serving there in September. He previously served at St. David's Presbyterian Church, Kelowna. Klassen attended Briercrest Bible College, Caronport, Sask., and received a bachelor of arts degree from Columbia Bible College, Abbotsford. His primary responsibility at Eben-Ezer is with the English ministry.
- Kevin McAlary began work as interim youth pastor at Peace Mennonite Church, Richmond. He has been attending the church all his life, was baptized there and became a member in 2004. McAlary attended Kaleo (a camping experience on Vancouver Island that allows students to earn a year of college credit) through Briercrest Bible College and graduated from Briercrest in 2011 with a bachelor of arts degree in biblical studies.

—BY AMY DUECKMAN

PERSONAL REFLECTION

Retelling the Great Trek

BY JOANNE EPP

SPECIAL TO CANADIAN MENNONITE

Family reunions are all about visiting, eating and singing together. But for the descendants of Jacob Klaassen who gathered at Shekinah Retreat Centre this summer, this particular reunion was just as much about retelling a piece of Mennonite history and claiming it as part of our family's story.

Jacob Klaassen, my great-grandfather, was 13 years old in 1880, when his family left the Mennonite colony of Am Trakt in Russia. They joined a wagon train of other families from the Trakt to find a new home in Central Asia. The story of that journey, which became known as the Great Trek, formed the theme of our reunion.

Mention of the Great Trek often brings to mind the millennial teachings of Claas Epp and others. Although this was one reason behind the Trek, at least as important was the fact that Mennonites no longer had exemption from military service in Russia. They left to seek new land where they could continue to live according to their pacifist convictions.

The group eventually found a place to settle south of the Aral Sea in what is now Uzbekistan. But increasing raids by Turkoman bandits made it impossible to live there without resorting to armed protection. Some families, including Jacob's, left for the United States, rather than compromise their commitment to nonviolence. That uncompromising

commitment was also the reason he and his sons moved to Canada during the First World War. They settled in the Eigenheim area west of Rosthern, Sask. Both he and his son Henry, my grandfather, became ministers at Eigenheim Mennonite Church and were involved in wider church conference affairs.

The story of our ancestors' travels was firmly planted in our minds through several retellings in different forms. Jacob's grandson Menno Klaassen showed slides from a tour that retraced the route of the Great Trek. Granddaughter Marie Spencer reflected on the experiences of the women, especially Jacob's mother. A tea samovar and a replica of a wagon used on the Trek helped bring the narrative to life.

Perhaps most uniquely, the entire group re-enacted the Trek by walking together around Shekinah, stopping at important points to hear stories of incidents along the journey. The history was made vivid with anecdotes from Jacob's experiences on the Trek:

- Being baptized beside the mosque in Samarkand, where the Muslims allowed the Mennonites to hold worship services;
- Accompanying the women on a visit to the wives of a local prince; and
- Tasting fruits like apricots for the first time.

But along with adventures came hardship and loss. Jacob's older sister died during a typhoid outbreak in 1881. His

PHOTO BY MICHAEL BUHR



Paul Stauffer tells stories of the Great Trek at this summer's reunion of the descendants of Jacob Klaassen at Shekinah Retreat Centre in Saskatchewan.

father died a few months later, leaving his mother bereft and forcing Jacob to grow up quickly.

The reunion's storytelling culminated in a worship service that emphasized the journey theme and brought out its implications for all of Jacob's descendants. Great-granddaughter Carole Jantzen read from Deuteronomy 26, in which the Israelites are commanded to remember and retell how God brought them on a long sojourn to a new land, and to offer thanks to God because of it.

Grandson Henry Klaassen spoke of Jacob's life as a pilgrimage, not only during the Trek, but also later when he became settled and prosperous. "[B]ecause he understood that this was the meaning of his life," Henry said, "he was able to do God's work in the world, to help his family and whoever else needed help."

Whatever our previous knowledge of the Trek story, all of us had ample opportunity to gain a new understanding of this particular piece of Mennonite history and what it meant for our family. Part of it is obvious: If Jacob Klaassen had not survived that trip, none of his descendants would be here today. But beyond that, his story reminded us that our faith will take us to places where we must rely on God's grace.

Again and again, in stories and in hymns — "Great is Thy Faithfulness," "Come, Come Ye Saints," and a hymn from the Trek, "Through the Desert Goes Our Journey," our family was reminded that, like our ancestor Jacob, we, too, are always on a journey, no matter where we are. Our entire lives are a pilgrimage—one that is never ended in this life, but one that we can make safely with God's help. ☞



Photo from Our Trek to Central Asia by Franz Bartsch.

REPRODUCED BY PERMISSION OF CMU PRESS

Wiring families right

STORY AND PHOTO BY ANDREA EPP

Special to *Canadian Mennonite*

ST. CATHARINES, ONT.

Marv Penner surveyed the gymnasium of St. Catharines United Mennonite Church filled with nearly 70 youths and adults. Before launching into his Sept. 23 workshop, “Wired: Building relationships,” he broke the ice with a metaphor: “Having parents and children together in the same room is kind of like putting horses and lions in the ring together.”

“The language of tonight,” he announced, “is going to be family communication.”

This was explored through a variety of mixed-age group activities, including tower building without speaking and family role playing. Penner also split the room into youths and adults, who opposed each other in a trivia game on television families, and listed things the other group does that “drives you nuts.”

“Wired” referenced communication between families, but also applied to the mood in the room. Fueled by an abundance of sugary treats and snow cones, the families, church youth groups and individuals bounced from one activity to

the next. Throughout the evening Penner, who currently serves as Canadian director of Youth Specialties and YouthWorks Canada, shared observations on families, insights from his career, and posed thought-provoking questions, like, “What would you say is the single biggest issue facing families today?”

Jessica Falk, a Grade 10 member of Bethany Mennonite Church’s youth group, said the evening “was really cool! This event gave me a lot to think about and showed me what I have been doing wrong and how I can change it. I especially liked the candy exercise, where we had to build the tower without talking.”

The mood at the two-day event completely changed overnight, transitioning from a fun-filled workshop with games to an adult seminar, “Cries from the dark: Helping kids whose hurts are deep.”

Penner spoke about teens affected by eating disorders, addictions, self-injury, and sexual abuse and recovery. Noting that these are not necessarily issues he faced



Youths and leaders from Orchard Park Bible Church, Niagara-on-the-Lake, Ont., assemble a tower from ju-jubes and kebab sticks in an effort to communicate without words.

with his own children, Penner said the seminar was meant to help “kids who get involved in behaviours that are addictive or spiritually or emotionally destructive.” He discussed the importance of youth identity and trust, and explained that children and teens think differently than adults.

Nic Jacobsen, a youth leader at Well Spring Community Church in Welland, was impressed with Penner’s seminar. “I think it’s amazing,” he said. “It really gives you insight as to what they’re feeling and what they’re going through now.”

Ron and Nicole Smith, who are involved with Well Spring youth group, called the seminar eye-opening. “It helped us to see how to reach out to the kids, how to connect one on one,” said Ron. Added Nicole, “Today’s seminar has not only helped me understand youth in general, but understand my family. It’s not only going to make me a better youth leader, it’s going to make me a better parent.”

The workshops were co-sponsored by Mennonite Church Eastern Canada and Mennonite Central Committee Ontario. ❧

Personal reflection

Seniors talk about funeral planning

NEW HAMBURG, ONT.—On Sept. 26, 54 seniors attended the annual fall retreat at Hidden Acres Camp. I had never attended these retreats, but the theme of funerals and faith caught my attention. I had just recently told my daughter what I did not want done at my funeral, but when she asked me what I did want I didn’t know how to verbalize it. Retired pastors Gerald Good and Martha Smith Good and Jim Erb of Erb & Good Family Funeral Home, Waterloo, Ont., proved to be experienced and empathetic presenters, and treated each question with respect. Because of my need to answer my daughter’s and my own questions, I found the sessions on planning funerals most informative. We were given a work sheet that was designed to help us think about what is important to consider as we shape what we want our memorial service to look like, which I will use. Smith-Good explained that a funeral service reflects a person’s final witness, celebrates a life lived, brings comfort to those who grieve, and offers hope and confidence in God. Erb answered many questions, but what proved most helpful was his encouragement to “begin the conversation about everything and get it organized.”

—BY MARY MARTIN

Consultation on church's future considers cold, hard facts

BY KARIN FEHDERAU
Saskatchewan Correspondent
SASKATOON, SASK.

A small group representing five Mennonite Church Saskatchewan congregations met on Oct. 16 at First Mennonite Church, Saskatoon, to discuss with Renata Klassen, area church moderator, what they are working on, how MC Saskatchewan can help and where congregations see themselves in 10 years. It was also a time to look at some cold, hard facts. "It is clear to us . . . that we have an aging

population," said Klassen of the area church's demographics. "This has implications for the future [of MC Saskatchewan]."

Klassen spoke with firm practicality: "We know things are going to change. We want to make sure we are ready for it."

Those words set the tone for the two-hour brainstorming session, as people met in groups to look at what MC Saskatchewan offers area churches and how a decline in revenue might affect the future.

At one table, two participants from Wildwood Mennonite, a smaller urban congregation in Saskatoon, met with three others from First Mennonite, a larger older congregation in the same city. "All the churches have the same issue," said Phyllis Goertz. "Where are the young people?"

Art Wiens, in his 80s, reflected on his generation's contributions. "We were institution builders and constitution writers," he said, speaking of how bringing structure to the churches provided a correction in an era of personality-centred ministries.

Klassen challenged people to think about what programs were useful, and what, if

any, could be set aside. Should the area church continue to subsidize programs, she wondered, or do they have to be self-supporting?

"Subsidies, yes, but we couldn't see what we could do without," said Margaret Ewen Peters, reporting for her table.

The future of Rosthern Junior College was considered. The enrolment this year is the lowest it has been in a long time, noted Klassen.

"Maybe it could become a day school in Saskatoon," Goertz suggested, noting that the school mainly attracts students from the surrounding rural area and small towns. That means it doesn't have a large urban population base to draw from. Bringing the school to Saskatoon, she reasoned, would solve that problem.

Wiens spoke about the three MC Saskatchewan camps and the competition for funds that they face. Taking three camps and making them into one large camp was one idea to look at, he suggested.

It was also a time for bridging a perceived gap between area church and congregations.

"[MC Saskatchewan] is all of us," said Klassen. "Hopefully these meetings will draw us together." This was the third such meeting among the 3,500-member area church.

Harry Harder, pastor of Pleasant Point Mennonite church, agreed. "[MC Saskatchewan] does a good job of connecting us," he said. ☞

2012 TRAVEL IDEAS

March 5-9, Conference:
Christ at the Checkpoint
In Bethlehem, Palestine
Pre-conf. Israel tour Feb. 25-Mar. 5

The Land, People & the Book
Israel, Palestine, Jordan
March 9-25

The Land, People & the Book
Israel & Palestine
June 2-16

The Journeys of St. Paul
Turkey, Greece & Italy
Sept. 1-16 (+ island cruise)

Discover CHINA
Descendants of the Dragon
Oct. 5-27 + Li & Yangtze cruises

Jordan & Egypt
From Petra to the Pyramids
Nov. 2-17 (+ Sinai & Nile cruise)

MennoJerusalem
Bible Lands Tours
Tel: (519) 696-2884
www.mennojerusalem.org
office@mennojerusalem.org

☞ Briefly noted

Aviation ministry helps keep Manitoba congregations, communities connected

WINNIPEG, MAN.—"We keep talking about 'building bridges,' but when will the bridge be finished?" asked Allan Owens, pastor of the Pauingassi church in northern Manitoba, at the recent Mennonite Church Manitoba Partnership Circle meetings, held at Douglas Mennonite, Winnipeg. To help advance the bridgebuilding, Willie Enns, director of operations at Mission Aviation Fellowship of Canada (MAF) attended the meeting. "This past year MAF placed a plane in Canada to help organizations and churches connect with people in northern Manitoba and northwest Ontario," he explained. "The organization functions as a co-op. I have bought a membership for all of MC Manitoba and anyone who is a part of MC Manitoba can use it for mission or ministry purposes," added Norm Voth, director of evangelism and service for MC Manitoba. "Now three people can fly for the cost of one."

—BY EVELYN REMPEL PETKAU

Worshipping in the post- modern shift

STORY AND PHOTO
BY DAVE ROGALSKY

Eastern Canada Correspondent
ST. CATHARINES, ONT.

The 145 is a combination art gallery, public space, yoga centre and party place, as well as a teaching and worship space.

Before worship on Sept. 18, the dishwasher was being repaired, children were running around, the worship music group was practising and Troy Watson was downloading slides for the teaching that would take place later. But before the half-hour of worship is a half-hour of food and fellowship.

Watson, the “postmodern spiritual director” of Quest Christian Community, located at The 145 (145 King St., St. Catharines), says that over the past year the community has spent a lot of time on ecumenism and inclusivity. To balance that, he said that congregants are “dipping into the Jesus’ narrative” even while “remembering that God is bigger than Christianity and the Bible.”

The name really says it all:

- **QUEST:** to be searching, to not have all the answers;
- **CHRISTIAN:** coming to that search from a Jesus perspective;
- **COMMUNITY:** an inclusive gathering of seekers.

Christians with good or bad church experiences, agnostics, atheists, un-churched seekers—all are welcome as Watson focuses on Jesus’ words from John 16:33: “I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world.”

In the half-hour discussion that follows his half-hour teaching time, small groups focus on the need to accept that bad things happen in life, so that they can stop expecting God, or someone, to make everything easy for them. During this time, the children in the community are being



Quest Christian Community meets at 145 King St., St. Catharines, Ont., a building that also houses an art gallery, public space, yoga centre and party place.

taught about the vine and the branches from MennoMedia’s Gather ‘Round curriculum.

Supported by Mennonite Church Eastern Canada financially and through the encouragement and guidance of Brian Bauman, the area church’s missions minister, Quest has been meeting for just over three years, two of them in the space at The 145.

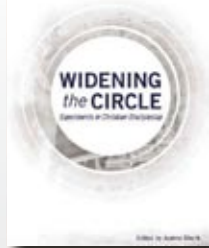
Beth Woelk, a member of the Quest Board of Trustees, says that Quest is looking for people to make an investment of time and resources in the work of being a community of people seeing God doing something new in this time and place. While some members only connect with the art gallery and community services and events, others take part in all the elements of this explicitly postmodern community. ❧

New from Herald Press

Widening the Circle

Experiments in Christian Discipleship

Joanna Shenk, editor



A growing number of people are smitten with an Anabaptist vision of church and mission. Often coming from outside the Mennonite mainstream, they’ve formed communities and sought to live out their radical faith. In the process, they often bump up against the institutional church. The stories in this book explore that creative tension. The result is a rich showcase of Jesus-centered discipleship.

\$17.25 CAD

www.MennoMedia.org/WideningtheCircle

800-631-6535

Waterloo, ON office

Herald Press is the book imprint of MennoMedia.

 **MennoMedia**
An agency of Mennonite Church USA
and Mennonite Church Canada

Faithful pastor retires

STORY AND PHOTO BY WALTER MARTENS

Special to *Canadian Mennonite*

RABBIT LAKE, SASK.

The trio of Hoffnungsfelder Mennonite churches in Rabbit Lake, Mayfair and Glenbush gathered together on Oct. 9 in the Rabbit Lake hall to celebrate Thanksgiving and the end of Don Unger's 28-year ministry.

"Great is Thy Faithfulness" was an appropriate sung response to how the people felt that day. The large Thanksgiving display in the front of the hall reminded people to give thanks for another year of abundance and for Unger's nearly three decades of service to the three congregations.

Unger met his future wife, Naomi, at the University of Saskatchewan, where he graduated with a Ph.D. in chemistry and she with a bachelor of education degree. They were married in 1972 and moved to Nigeria for a Mennonite Central Committee assignment. It was here that

Unger felt God was calling him into ministry. Later, the family moved to Elkhart, Ind., where he studied at Mennonite Biblical Seminary.

The Hoffnungsfelder churches called Unger for summer ministry in 1982. The family came from Elkhart, driving a \$50 green Plymouth Duster with one blue door. Following the summer internship, Unger was invited to pastor the three churches. A year later, he was ordained by Rev. Walter Brown.

Prior to their coming, the Ungers had agreed that they would prefer to serve a church in a somewhat remote area. When his salary was negotiated, Unger asked for less than what the congregations were offering.

Over the years, Unger's theme in preaching was peace and justice for all. His was a



Don and Naomi Unger and their family are pictured in front of Glenbush Hoffnungsfelder Mennonite Church, Sask., in 1983 when they first arrived in the area to take up permanent residence.

strong clear voice for nonviolence. Perhaps partially as a result of the years spent in Africa, Unger encouraged people to think globally. Illustrations from Africa were often part of his sermons. He taught early on, though, that the type of car people drive or the material possessions they have do not define them.

Unger shared many happy occasions with his congregants, but also steadfastly served during times of drought, rural depopulation and overwhelming tragedies.

"You have been here among God's people, and for that we give you thanks," said Cornie Martens, who served alongside Unger.

Unger was seen as being comfortably approachable as a pastor and friend in the church and the wider community, where he served as mayor of the Village of Rabbit Lake for 10 years and sat on many boards and committees.

When asked how he served three unique congregations, Unger responded with typical humility: "I was not alone. I was always working with a team of lay ministers." And his wife always supported him with her seemingly unlimited energy and enthusiasm.

"We are so grateful that they stayed all these years, and now plan to retire here," said one church member. ❧

MAX[®]

Faith-Based Insurance

Home
Farm
Church
Business

Mutual Aid
Ministries



Contact a MAX agent or broker today!

877-770-7729

www.maxcanada.org ♦ www.mutualaidministries.com

Insurance products provided by MAX Canada Insurance Co.

Credit union gives \$1 million gift to Conrad Grebel

BY DICK BENNER

Editor/Publisher
WATERLOO, ONT.

Susan Schultz Huxman, the newly installed president of Conrad Grebel University College, called it a “transformative gift, the largest single gift in Conrad Grebel’s history.” And it was especially fitting on the eve of Remembrance Day.

It was with a great deal of excitement that Mennonite Savings and Credit Union of Kitchener, Ont., gave \$1 million to Grebel for the Centre of Peace Advancement, an event celebrated by the staffs of both institutions, alumni and friends, as one after another spoke of Grebel’s vision to “build partnerships with affiliate groups, seek grant and contract funding, leverage our credibility to sponsor performances, workshops, symposiums, publications and apprenticeships around peace,” as Huxman put it.

Brent Zorgdrager, the credit union’s chief financial officer, noted that the gift adds a fourth floor to the new building announced in the spring. He expressed hope that it would have “lasting impact,” and that it would build on what was already established as the oldest peace and conflict studies archive in Canada. He further hoped that the credit union’s 18,000 members will see the gift as “stewardship in action.” The new building is slated to open just in time to mark Grebel’s 50th anniversary in 2013.

Susan Taves, chair of the Grebel board, used the metaphor of a train leaving the station before it was time, to describe the gift. She compared the credit union to someone running after the train, shouting, “Wait, you need to take a second look” (at the original planning for the expanded library, classroom and music space). “You need to do this,” she quoted the credit union’s leaders as insisting.

Caleb Redekop, a student enrolled in the peace studies program, said that giving infrastructure to peace studies would “inspire others to apply their scholarship to the advancement of peace.”

Pam Fehr, the public relations director for the credit union, said that even her young daughter got “super-excited” about the project, her mother seeing Grebel as a place to “shape and grow leaders for tomorrow.”

Huxman noted that the gift “allows us to imagine in bold new ways how we celebrate our common visionary—J. Winfield Fretz, the first president of Conrad Grebel and founding member of the Mennonite credit union.”

She spoke of the impacts of the new centre as a collaborative effort with colleagues, students and practitioners to:

- Nurture “seeds” of peace to fruition;
- Create capacity to build partnerships; and

ARTIST’S RENDERING



Mennonite Savings and Credit Union’s \$1 million gift to Conrad Grebel University College will add a fourth floor to the plans for a \$6.3 million centre announced in the spring that would triple space for the Mennonite Archives of Ontario, double study space and add 460 square metres for community education in the Peace and Conflict Studies Department.

- Connect visiting scholars, pastors on sabbatical, professionals in residence and creative artists to interact with graduate students and the faculty.

“By putting all these different people in a setting where they all interact with each other, we maximize mutual influence and creativity,” Huxman said. “This is synergy!”

ASK SOMEONE WHO HAS TRAVELED WITH US!

2012 TOURS

AN ANTARCTIC EXPERIENCE (January 2-15)
 JAMAICA – ITS PEOPLE, NATURAL BEAUTY and FRUITS (January 20-29)
 VISIT MEXICO and ITS COPPER CANYON (March 9-18)
 EXPLORE SOUTH AMERICA (March 18-31)
 ISRAEL/PALESTINE with PASTOR STEVE LANDIS (April 25-May 4)
 EUROPEAN HERITAGE with PAUL ZEHR (May 3-16)
 HESSTON COLLEGE TOUR to EUROPE (May 25-June 7)
 GLORY of RUSSIA:
 MOSCOW and ST. PETERSBURG (July 3-13)
 EUROPEAN HERITAGE with JOHN RUTH (July 10-23)
 LANDS of the BIBLE: JORDAN and ISRAEL/PALESTINE with PASTOR TYLER HARTFORD (July 19-28)
 ALASKA CRUISE TOUR (August 23-September 3)
 TOUR of LITHUANIA (in partnership with Lithuania Christian College International University) (September 12-19)
 MENNONITE STORY in POLAND and UKRAINE (September 18-29)
 MEDA TOUR to ETHIOPIA and TANZANIA (October 12-24)
 SERVICE TOUR to ISRAEL/PALESTINE with PASTOR JAMIE GERBER (October 13-22)
 ISRAEL/PALESTINE with PASTOR KEITH BLANK (November 7-16)
 VIETNAM and SINGAPORE (November 12-26)
 DANUBE CHRISTMAS MARKETS RIVER CRUISE (December 1-9)

2013 TOURS

AUSTRALIA and NEW ZEALAND (February 1-21)
 CHURCHES and SAFARIS in KENYA and TANZANIA (February 8-20)
 PANAMA CANAL CRUISE (February 26-March 8)
 MYSTERY TOUR (April 17-26)
 EXPLORE the WORLD of PAUL with TOM YODER NEUFELD (May 1-17)
 GREAT TREK TOUR with JOHN SHARP (May 7-18)
 ICELAND ECO TOUR (June 10-19)
 COLUMBIA BIBLE COLLEGE ANABAPTIST HERITAGE TOUR (July 2-15)
 FOLLOWING the STEPS of MOSES with PASTOR NELSON KRABILL (July 22-31)
 THE BRITISH ISLES with DAVID and JOYCE ESHLEMAN (September 13-25)
 MEDA in MOROCCO (October 11-22)
 BEHIND the VEIL - EXPERIENCING EGYPT (October 17-28)



“Building bridges among Mennonites and other Christians and faiths around the world through custom-designed travel.”

CALL 1-800-565-0451 FOR MORE INFORMATION AND TO BOOK YOUR TOUR

E-MAIL: office@tourmagination.com WEB: www.tourmagination.com

9 Willow Street
Waterloo, ON N2J 1V6 Canada

Reg. #50014322

2308 Wood Street
Lancaster, PA 17603 USA

/// Briefly noted

MC Eastern Canada congregations focus on faith formation

ST. CATHARINES, ONT.—For the first time in recent years, the Mennonite Church Eastern Canada regional cluster events are focusing on faith formation. Jeff Steckley, MC Eastern Canada's congregational ministries minister, conducted the fourth of seven regional events on Oct. 4 at St. Catharines United Mennonite Church, providing "opportunity for congregational leaders to name the faith formation challenges that they're currently experiencing." Waldo Pauls, pastor of Grace United Mennonite Church, led his delegates through issues facing his congregation of senior citizens, while Bethany United Mennonite's group noted the need for teaching and training for adult leaders. The need for Bible studies for all ages was a predominant concern shared by many groups. For Carol Penner, pastor of First United Mennonite Church, Vineland, the appeal of this event was "to hear stories from other churches, so that we wouldn't feel alone in our challenges and struggles." Sharon Dirks, minister of visitation at Niagara United Mennonite, agreed. "Rather than re-invent the wheel in every congregation, it's helpful for us to be able to talk about our issues with the purpose of hearing fresh and creative ideas which others have tried."

—STORY AND PHOTO BY ANDREA EPP



Lay minister John Tiessen of Niagara United Mennonite, Niagara-on-the-Lake, Ont., and worship chair Kevin McCabe of Grace United Mennonite, discuss faith formation issues.

/// Briefly noted

Women from different eras honoured

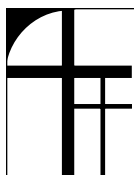
BRESLAU, ONT.—On Oct. 20, 175 Women of Mennonite Church Eastern Canada members met at Breslau Mennonite Church for the purpose of "celebrating women." A highlight of the evening was the recognition of three women from different eras for their contributions in the church, area church, community and beyond: Florence Steinman, president of the Women's Missionary and Service Commission from 1986-93 (WSMC); Kara Carter, a WSMC scholarship recipient, on her journey to seminary and pastoring; and Hannah Redekop, whose initial mission trip to Guatemala at 14 ignited a passion for missions. Keynote speaker Wanda Wagler-Martin spoke on the theme, "Celebrating friendships of women."

—BY PHYLLIS RAMER

Saskatchewan women reflect on 'the cup of our life'

"Spiritual growth and learning" was the theme of the annual women's retreat sponsored by Saskatchewan Women in Mission on Oct. 14 and 15 at Shekinah Retreat Centre. Keynote speaker Rose Graber, pastor at Grace Mennonite Church, Regina, based her meditations on *The Cup of Our Life* by Joyce Rupp, and each woman brought a cup to the retreat to be a symbol of her life. In her first meditation, Graber reflected on the empty cup, saying that God dwells in Christians and pours transforming love into their lives. Her second meditation was on the broken cup; she said that without pain people do not grow. The closing session was led by the members of the executive and program committee, who focused on the cup of compassion and of blessing. Meditation on the cup of memory became a meaningful communion service to end the event. The 70 who attended also experienced joy and hope through prayer and God's word throughout the weekend.

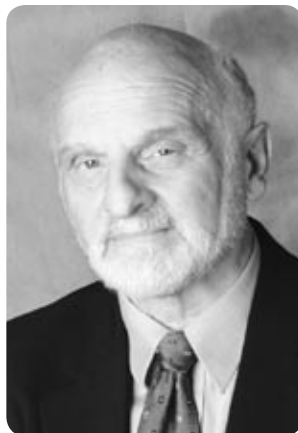
—BY RUBY HARDER



"God and Mammon: Reframing Stewardship Amidst Abundance, Scarcity and Conflict"

with Walter Brueggemann

School for Leadership Training
Eastern Mennonite Seminary
January 16-18, 2012



Join us to discuss
finances, faith and
biblical stewardship.

Register online after Oct 1.

emu.edu/slt



EASTERN
MENNONITE
SEMINARY

Harrisonburg, Va.

GOD AT WORK IN THE WORLD

ARTIST'S RENDERING



Mennonite Savings and Credit Union gave Mennonite Central Committee Ontario a half-million dollars towards its new \$12 million complex in Kitchener, Ont.

Ministries set to expand

MCC Ontario, MC Eastern Canada plan new building with other Mennonite partners

BY DAVE ROGALSKY

Eastern Canada Correspondent
KITCHENER, ONT.

Mennonite Savings and Credit Union recently gave a half-million dollars towards the new \$12 million building project of Mennonite Central Committee (MCC) Ontario at the latter's Kent Avenue location.

"We are putting our shoulder to the wheel," said Brent Zоргdrager, the credit union's chief executive officer, in announcing the gift to the MCC Ontario capital campaign. MCCO plans to build an entirely new, two-storey building totalling 4,738 square metres at its current location. The project is expected to be completed in October 2013, with demolition and groundbreaking beginning in mid-2012. For the first time in nearly 50 years, Mennonite Central Committee (MCC) Ontario is embarking on a building project

in Kitchener.

About 150 interested supporters, congregational representatives, staff and board members crowded into the Stirling Avenue Mennonite Church sanctuary on Oct. 24 to view the second set of plans for a new office building and thrift store. A house adjacent to the current office building has already been purchased and the Waterloo Region District School Board has made it known that the property behind 50 Kent Avenue is available.

The current building is bursting at its seams, with MCC Ontario offices and a material resources warehouse, as well as offices for the Mennonite Foundation of Canada, Mennonite World Conference, a Mennonite Savings and Credit Union branch, and the Mennonite and Brethren Resource Centre

taking up the rest of the space.

In addition to these organizations, the new building will house a new and larger thrift store, replacing two current stores in Waterloo and Kitchener, and Mennonite Church Eastern Canada, a part-owner in the new venture.

David Martin, MC Eastern Canada executive minister, explained that the area church's current building in Kitchener is inadequate, and the cost of upgrading it was in line with that of partnering with MCC Ontario on the new joint structure. Its exact portion of the cost is unclear at this point, as it is too early to know what percentage of the building it would use.

Other Mennonite and Brethren churches are being invited to join the project since the multi-use nature of the building could make room for emerging congregations to worship there.

While plans are in the early stages, a combined capital drive is expected to begin before the end of the year.

Marg Nally, MCC Ontario chair, prayed for "patience with the process, the details and the dust." ❧

With files from Dick Benner.

GOD AT WORK IN US

Doing well then doing good

BY RACHEL BERGEN
National Correspondent

There is a difference between doing well and doing good in business, Grant Unrau says. Doing good is something that Stun Collective, a strategic design company, strives to do on a daily basis.

Unrau is the co-founder and a contributing team member, along with his wife Janelle. Stun Collective, a Mennonite Economic Development Associates (MEDA) member with offices in Austin, Tex., and Saskatoon, Sask., has been around since 2006. It was born after the Unraus quit their respective jobs in the corporate world to do some good in the world.

"I used to have basically the biggest design firm of its kind in the United States," Grant says.



"I worked in retail marketing and advertising for 18 years," adds Janelle. "I was able in some ways to bring my faith into my work, but I didn't feel good about what was going on."

Although working in the public trade sector was not right for the couple, it was a good learning experience, Janelle says, "to apply that now in a faith-based context is really important."

After years of travelling and soul searching, the Unraus established Stun Collective and started suggesting that companies they work with who are doing well also do good in the world.

"We choose to work with businesses that ultimately fit our worldview," says Grant. "The bulk of our in-house work is

for organizations that are arguably making the world a better place."

These include a camp in upstate New York that offers inner-city children the opportunity to connect with creation for a week. Stun Collective did a re-branding campaign, including a capital campaign, a new website, and a new logo for this camp. The couple also worked with a thrift store network to discover what new marketing directions they could take.

As a member of MEDA, Stun Collective often meets prospective clients with similar worldviews at MEDA conferences. It also offers discounts to companies that make socially and environmentally responsible choices in business. But their faith in God and Anabaptist worldview doesn't just affect the companies the Unraus work with. It also affects how they interact with staff, their side projects, the coffee they consume at work and their plans for building renovations.

"We built a different kind of business" from the kind they used to work for, Grant says.

Grant and Janelle are currently working with a Saskatoon coffee shop that serves fairly and directly traded coffee, and which supports local artists by buying and helping to sell their wares. "This coffee shop may be one of the most culturally and socially diverse spaces in [Saskatoon] right now," says Grant. "That can only be a good thing."

Strong believers in fair trade, the Stun Collective office serves fair-trade coffee and chocolate. "We still drink a lot of coffee, but at least now someone's kid in Guatemala gets a decent breakfast out of the deal," the collective's website says.

The Unraus are also focused on environmental stewardship.

"We are doing a light renovation of our Saskatoon office space," says Grant. "We are using strictly reclaimed materials to bring it up to a nice office level. We are trying to reduce the use of chemicals in our processes."

In all of this, the Unraus can feel good about going to work.

"Now, when I come home at the end of the day, I think, 'Wow, I accomplished something today that I can feel good about.'" Janelle says. ☸

PHOTO COURTESY OF GRANT AND JANELLE UNRAU



Janelle and Grant Unrau's Stun Collective strategic design company suggests that their corporate clients who are doing well should also consider doing good in the world.

ARTBEAT

BOOK REVIEW

MCC story examined from various angles

A Table of Sharing: Mennonite Central Committee and the Expanding Networks of Mennonite Identity.
Alain Epp Weaver, ed. Cascadia Publishing House and Herald Press, 2011, 435 pages.

REVIEWED BY BARB DRAPER

Mennonite Central Committee (MCC) recently conducted a re-visioning process called New Wine/New Wineskins: Reshaping MCC for the 21st Century, to review various aspects of the organization. The essays in this collection continue this conversation of exploration of MCC's work and purpose, and the relationship with its supporting congregations.

In the second chapter, Esther Epp-Tiessen tells the story of how Canadian relief organizations came together to form MCC Canada in 1963. With sympathy for all points of view, she explains the frustrations that led to the vision for a Canadian branch of MCC and how Ontario and western Mennonites had differing loyalties toward the MCC organization based in the U.S. Her clear writing style bodes well for the history of MCC Canada that Epp-Tiessen is writing, to be completed in 2013 as part of the organization's 60th anniversary celebrations.

Another interesting chapter is "MCC's relationship with Plain Anabaptists in historical perspective," by Steven Nolt. Because of MCC's connection with conscientious objection to war, Old Order Mennonites and Amish had a history of supporting MCC, but the creation of Christian Aid Ministries (CAM) in the 1980s has changed this relationship, as many Plain groups now support CAM more than MCC. Nolt examines the complexities of the relationship between MCC and Plain Anabaptist groups, which is not the same across geographical regions.

Perry Bush has an interesting chapter dealing with the justice imperative, including the creation of Christian

Peacemaker Teams (CPT) and its ongoing relationship with MCC. He reports on some frank exchanges between CPT and MCC in the 1990s, when CPT believed that MCC had "gone to seed,"

New Bible study series released

'With the Word' makes fresh connections between Bible and daily living

BY CYNTHIA LINSCHIED
MennoMedia

Adults wanting to make fresh connections between the Bible and daily living have a new study option. "With the Word" is a new series of Bible studies focused on individual books of the Bible, with

accompanying devotions on the same text and theme.

"This series grows out of customer requests for resources that combine Bible study and devotional reading into one accessible piece," says Amy Gingerich, director of print media for MennoMedia. "We've also had requests for study materials on a specific book of the Bible. 'With the Word' responds to these needs."

Each "With the Word" study includes eight to 12 short study sessions, followed by seven brief devotionals on the same theme. Optional leader suggestions are also included, making the studies suitable for groups or individuals.

"We hope people will get more out of the



while MCC feared that CPT's approach might be seen as "patronizing and arrogant." In more recent years, MCC and CPT have been able to work more co-operatively.

Of the 22 writers, at least four are Canadian. Most of the writers are long-time MCC leaders or recognized Mennonite academics.

This is not a book of praise about MCC. The essays tell the story of MCC from various angles, honestly examining the failures as well as the successes. It is well worth reading. ❧

Barb Draper is the Books & Resources editor for Canadian Mennonite.



study if they're able to keep coming back to the theme as they use the devotionals throughout the week," says Gingerich. "And, because the studies are easy to read and don't take a lot of advance preparation, we

think they'll help both new believers and more experienced Christians dive right into the biblical content."

Kathy Shantz, MennoMedia's Canadian customer service and marketing manager, is pleased to have another Bible study option to recommend to customers. "Adults are always looking for flexible materials like this, to use in small groups or classes, or at home," she says. "It's great to have something new to suggest."

The first title in the new series is a 10-session study on Psalms. A study on Luke will be released in December, and two more studies are also projected for release in 2012. ❧

FOCUS ON MISSION & SERVICE

Manitoba MDS workers cook up a storm

STORY AND PHOTO BY EMILY WILL

Mennonite Disaster Service
MINOT, N.D.

“Creative cooks to produce three substantial, from-scratch meals per day for groups of five to 35. Successful candidates must be able to travel and remain away from home for up to two months; work, standing, 12 to 13 hours per day, seven days a week; plan menus and prepare meals to meet nutritional needs of hard-working labourers; shop for ingredients, as needed (often daily); wash dishes, pots and pans, and maintain a sanitary kitchen; exhibit excellent time-management skills; adapt to a variety of cooking/baking equipment; get along with many personality types; work within an adequate, but not extravagant, food budget; and exhibit flexibility in housing arrangements. This non-salaried, voluntary position is especially suited to widows 65-plus years of age.”

While Mennonite Disaster Service (MDS) does not actually post this or similar job descriptions, it has such positions and, remarkably, finds people willing, able and even happy to take them on.

Anne Friesen, 71, and Tina Heppner, 68, members of Seeds of Life Community Church and Bergthaler Mennonite Church, Altona, Man., respectively, spent October as cooks for Mennonite Disaster Service (MDS) workers in Minot, N.D., where they continue to clean up, muck out, sanitize and repair some of the 4,000 flood-damaged homes in the community. Actually, chefs might be a more appropriate term, as they have prepared pork medallions with peach sauce, which borders on gourmet cooking.

When Heppner lost her husband five years ago, Friesen, widowed for 18 years, reached out to her. Heppner joined a quilting group Friesen belonged to and the two became fast friends.

Heppner had filled in, as needed, as a

Bible camp cook with another friend and enjoyed the experience. She knew Friesen had cooked at a private high school before retirement. Why not turn their interests into an opportunity for service and adventure?

Minot was the duo's fifth shared MDS assignment, each from three weeks to two months long, since 2008. Previously, they cooked for hungry MDS crews in Mobile, Ala.; Dulzura, Calif. (twice); and New Orleans. They collaborate so well that they only accept assignments together.

“We never need to discuss what we have to do; we just go and do it,” Heppner says. “Baking comes natural to Anne.”

“Tina is at the meat end,” Friesen adds.

This division of labour gets them through the supermarket efficiently. On days when they are buying up to \$1,000 worth of groceries, they often miss their afternoon break.

The women rise at 5 a.m. to prepare breakfast and get lunch fixings ready for volunteers to prepare their own sack lunches. By 1 p.m., they're usually able to take a break—naps, showers, walks—until they cook dinner and clean up after it, from around 3 p.m. to about 8 in the evening.

All meals are “from scratch,” for economy and taste. With her past experience as a school baker, Friesen conjures up

oatmeal-raisin cookies and pumpkin-cranberry muffins as effortlessly as a magician pulling scarves from a hat.

Friesen, who had never been far from home, was at first hesitant to leave her Manitoba-based children and grandchildren for extended periods. But both she and Heppner have embraced the Internet and Skype as means to stay in touch. “The time away flies,” Friesen says. “After our two months in New Orleans was up, I wasn't ready to leave.”

Because cookbooks are heavy to lug around in suitcases, the women employ their laptops to stock a portable base of favourite recipes, many of which come from congregational cookbooks.

“The recipes are tried and true, and don't use outlandish ingredients,” Friesen explains.

They take advantage of the Internet as well. Their favourite site is MennoniteGirlsCanCook.ca. They also frequent the Taste of Homes and Kraft Foods sites.

They approach menu planning by creating a “rough sketch of the week,” Heppner says. “We can't follow it exactly because things change quickly,” she notes, especially when there are leftovers to use up.

The two friends are certainly not in Minot to enjoy luxury accommodations. They're “camping out” in a little room of the local Congregational United Church of Christ, which has offered its facilities to MDS. The women experiment nightly with different ways of stacking their inflatable mattresses and foam pads, trying to find the most comfortable combination.

“I like to say we go on all-inclusive vacations, room and board provided,” Heppner says with a mischievous sparkle in her eyes. ☼



Instead of dragging their cook books around with them on Mennonite Disaster Service assignments, Anne Friesen, left, and Tina Heppner, of Altona, Man., use their laptops to look up recipes and keep in touch with their grandchildren.

Quilters build bridges for peace

STORY AND PHOTO BY BARBARA MARTENS

North Leamington United Mennonite Church
LEAMINGTON, ONT.

Kisses on both cheeks, hugs, smiles and laughter marked the beginning of the second Bridgebuilding for Peace quilting session on Oct. 26 at North Leamington United Mennonite Church.

Soon nine covered and 15 uncovered heads were bent over the colourful quilt squares stretched neatly over four quilting frames in the church basement, as fingers nimbly handled needle and thread.

Once again, women from Windsor's Muslim community accepted the invitation to work together at a common goal: to provide aid for the needy. This shared goal is one area of commonality between Mennonites, who have Mennonite Central Committee, and Muslims, whose counterpart is the International Relief Fund for the Afflicted and Needy. Both organizations send relief aid in the form of blankets, school kits and health kits to disaster areas around the world.

At the first meeting in 2010, comfort levels were established as quilters from both communities knotted threads and tentatively reached out to one another. This time, the common experience of being uprooted and struggling in a new homeland created another link between the two faith communities.

Subhie Fakhuri spoke to the whole group during coffee break, sharing what it was like for her to leave her beloved Palestine and family to emigrate to Canada.

The pain of that uprooting 40 years ago was still evident as she struggled with her emotions.

Rosemary Tiessen from North Leamington shared her family story of emigrating from Germany at the time of the Second World War.

Both communities recognize the value of this form of bridgebuilding for peace, and the witness it makes to the local community. This experience underscored for all present, that the yearning for a safe place to raise families and be able to provide for them is a universal one, and that the visible distinctions of culture and religion do not need to divide people. ☸



Quilters from the Muslim community in Windsor, Ont., join their Mennonite counterparts at North Leamington United Mennonite Church, Leamington, last month for their second Bridgebuilding for Peace session.

**Do you
know someone
who can no longer
read a book?**

cbm's Talking Book Library is a free Christian audio book ministry that serves people with print disabilities.

Call 1 800 567 2264 ext 230
or go to www.cbmcanada.org/tbl.htm to find out more about what TBL has to offer!

mcc.org/christmas



simple giving

This Christmas, start a new holiday tradition. Give a teacher a gift of education, your favourite chef a gift of food or your grandparents a gift of health and friendship. Choose gifts in honour of family and friends that make a difference to them, to you and to the world.

Browse and purchase gifts online at mcc.org/christmas or request a printed booklet from your MCC office.

Canada 888-622-6337
U.S. 888-563-4676



mcc.org/christmas



Mennonite
Central
Committee

Where in the world...can you volunteer with MDS?

photo by Diane Steiner

These Canadian volunteers are helping their neighbours in Minot, ND. The experience is out of this world.

Call or write 1-866-261-1274 mdsnc@mns.mennonite.net to discover what is needed where and when.

Famine compels MEI student to action

BY ANGELIKA DAWSON
Mennonite Central Committee B.C.
ABBOTSFORD, B.C.

When Alexa Letkeman learned about the famine in East Africa, she knew she had to do something. The Grade 7 Mennonite Educational Institute (MEI) student learned about the drought and famine as part of a class at school, and was moved to action by the sheer scale of the disaster.

"We had to answer some questions after we read about this famine, and reading about how many people have died and how many people are close to dying really struck me," Alexa says, adding, "I had to do something."

A bake sale she organized at her church with the help of family and friends raised just under \$1,000 to help Mennonite Central Committee (MCC) respond to the famine in East Africa. It was her pastor's wife who suggested that Alexa send her funds to MCC. After doing some research on the organization and learning how funds are used by MCC in response to the East African famine, Alexa decided that this was the organization for her.

The experience of raising funds for others in need has made an impact on Alexa as she thinks about her future. "I



Alexa Letkeman, a Grade 7 student at Mennonite Educational Institute, Abbotsford, B.C., raised nearly \$1,000 for famine relief efforts in East Africa.

Let us help you experience

- Will & Estate Planning
- Biblical Stewardship Principles
- Stewardship Education
- Gift Facilitation
- Sunday School Resources
- Endowments
- Seminars & Presentations
- Fund Management
- Bequests

MENNONITE FOUNDATION OF CANADA

Faithful Joyful Giving

www.mennofoundation.ca 1-800-772-3257

really think that this is not the end of my helping people," she says. "God is going to take me on more journeys like this one."

She encourages anyone who is moved by compassion to make a difference in the lives of others in need: "Follow your heart and God, and see where it takes you in life. It only takes one person to start something and make a difference in the world." ❧

❧ Briefly noted

Young adults begin to serve and learn together

Six young adults from Mennonite Church Canada congregations have joined 44 of their peers from across North America on assignment with Mennonite Central Committee's Serving and Learning Together program for people age 18 to 27.

- Laura Dueckman of Emmanuel Mennonite, Abbotsford, B.C., is serving in Kopeng, Indonesia, as an English language teacher and MCC writer.
 - Erica Entz of Sterling Mennonite, Winnipeg, Man., is serving in Kedung, Central Java, Indonesia, as an English-as-a-second-language teacher and community worker.
 - Alex Heidebrecht of Bergthal Mennonite, Didsbury, Alta., is serving in Phnom Penh, Cambodia, as an English language teacher at the Royal University of Phnom Penh.
 - Annie Loewen of Bergthaler Mennonite, Plum Coulee, Man., is serving in Kigali, Rwanda, as an English-as-a-foreign-language teacher and peace trainer.
 - Ellery Penner of Niagara United Mennonite, Niagara-on-the-Lake, Ont., is serving in Semarang, Central Java, Indonesia, as an English-as-a-second-language teacher and community worker.
 - Maria Steinman of Tavistock Mennonite, Ont., is serving in San Salvador, El Salvador, as a childcare educational assistant with New Dawn Association of El Salvador.
- Mennonite Central Committee



Protecting those who enrich the lives of others

Owned by a charitable trust, Ecclesiastical is a unique specialist insurance company. Working closely with independent brokers across Canada, we provide customized insurance solutions to faith organizations, retirement communities, educational institutions, unique properties, registered charities and non-profit organizations, and select commercial enterprises.

Ecclesiastical is deeply committed to protecting those who enrich the lives of others and to supporting local and global initiatives that help eradicate poverty and improve the lives of people in need.



www.ecclesiastical.ca



Mennonite Voluntary Service Adventure

Mennonite Voluntary Service Adventure seeks to live out servanthood ministry as modelled by Jesus Christ.

www.mvsa.net

Lethbridge Winnipeg
Edmonton Montreal



Service is...deliberately different.

Christian service is about reaching out, sharing the love of Jesus, and reconciling people to one another and to God.

Feel called to serve? Want more info? Find out about the variety of service opportunities with Mennonite Mission Network.

CONTACT US: 1-866-866-2872 • Info@MennoniteMission.net • Service.MennoniteMission.net

A year that will change your life

SALT is an intensely rich cross-cultural immersion experience for Christian young adults. Openings are currently available in Africa, Asia, Europe, Latin America/Caribbean and the Middle East.

Qualifications:

participants must be single | 18 to 27 years old | Canadian or U.S. citizens | actively participating in a church | committed to non-violent peacemaking

apply at salt.mcc.org



Mennonite
Central
Committee

mcc.org | 1-888-622-6337



/// Briefly noted

Becker trains leaders and disciples in Asia

Pastor and educator Palmer Becker of Waterloo North Mennonite Church, Waterloo, Ont., has embarked on another short-term mission assignment to Asia with Mennonite Church Canada. From Nov. 6 to Dec. 9, Becker is sharing his vision for shaping leadership with Anabaptist church leaders. Becker's service begins in China, where he will spend six days with a local pastor who is modeling the ministry of Jesus by training 12 disciples, each of whom will in turn train 12 more. Following that, he will conduct seminars for Mennonite Church Vietnam church leaders about pastoral care and counselling with Gerry Keener of Eastern Mennonite Missions. He will conclude his time in Asia with a week in Thailand, where he will teach from his booklet, "What is an Anabaptist Christian?"

—MC Canada

BE THE FIRST TO JOIN THE NEW COLUMBIA ONE PROGRAM FOR FALL 2012!

Columbia ONE is a one year leadership training program created for those interested in making a difference for Christ, outside a career in ministry.



COLUMBIA
BIBLE COLLEGE

Prepare to
Make a Difference

For more Information:

VISIT: columbiabc.edu/columbiaone
CALL: 1.800.283.0881

Yellow Page Business Directory

Education Resources

Mennonite & BIC Resource Centre
519-745-8458 x225 www.mbicresources.org

Financial Services



EBY FINANCIAL GROUP Inc.
Listen. Understand. Plan.
Duane Eby, MBA, CFP, CLU Financial Advisor
410 Conestogo Road, Unit 208, Waterloo, Ontario N2L 4E2
tel 519.725.2006 fax 519.725.2003
email deby@ebyfinancial.com

Sound Advice, Excellent Products, Peace of Mind

John Thiessen, BA, BTh, CFP
Tel: 1.866.324.9574
john@ipcmanitoba.com



Investment Planning Counsel™
IPC INVESTMENT CORPORATION
Insurance Provided by IPC Estate Services Inc.



Mennonite Savings and Credit Union
Your Values, Your Credit Union · www.mscu.com

Aylmer	519.773.9559	1.877.773.6728
Elmira	519.669.1529	1.800.265.1994
Kitchener	519.576.7220	1.800.565.6801
Leamington	519.326.8601	1.888.285.5501
Milverton	519.595.8796	1.800.952.2217
Mount Forest	519.509.6728	1.888.509.6728
New Hamburg	519.662.3550	1.800.567.4047
Waterloo	519.746.1770	1.800.265.4513

ACCOUNTS • LOANS • MORTGAGES
ONLINE BANKING • FINANCIAL PLANNING

Insurance



Creating and Sustaining WHOLENESS

MAX Canada Insurance Company
is committed to serving the Anabaptist community with **INSURANCE protection and MUTUAL AID care.**

HOME • FARM • CHURCH • BUSINESS
MUTUAL AID MINISTRIES
877-770-7729 • www.maxcanada.org
Products available in Alberta, British Columbia, Manitoba, Ontario & Saskatchewan

Roth Nowak
INSURANCE BROKERS

119 University Avenue East
Waterloo, Ontario N2J 2W1
Telephone: (800) 576-7166
E-mail: service@rothnowak.com
www.rothnowak.com

Auto, Home & Business Insurance

Dennis Roth ♦ Ed Nowak
Serving the Mennonite community throughout Ontario.




Legal Services



Russel Snyder-Penner
B.A., LL.B., M.A. Trademark Agent
Corporate/Commercial Law
Charities/Non-profits
Wills/Trusts, Real Estate

SUTHERLAND MARK FLEMMING SNYDER-PENNER
PROFESSIONAL CORPORATION
BARRISTERS AND SOLICITORS

675 Queen St. S. Suite 100
Kitchener, ON N2M 1A1
519.725.2500
www.sutherlandmark.com
russ@sutherlandmark.com

Real Estate



Commercial/Investment/Residential


www.citycorp.ca

737 Belmont Ave. W. T: 519-578-0003
Kitchener, ON F: 519-743-6490
N2M 1P3 Canada E: broker@citycorp.ca



419 Sandringham Dr., Waterloo, ON N2K 3L8
Telephone 519-746-8784
Call 519-580-5781
Website: www.hunsbergerrealtyhd.com
E-mail: merrillhunsberger@rogers.com

Merrill Hunsberger, Ph.D.
Broker of Record



"CHINESE ALSO SPOKEN" 中文服務

Retreat/Accommodations

house of friendship
www.residencema.ca
experience@maisondelamitie.ca



Student residence and summer guestrooms

maison de l'amitié
120, rue Duluth est
Montréal, QC
(514) 843-4356

/// Advent devotional

Good news of great joy!

Dec. 24: Luke 2:1-14, Isaiah 9:2-7, Psalm 96, Titus 2:11-14

We celebrate the coming of the Christ child when the days are short and darkness is long. The Christmas message is about the great light of God shining into our darkness, bringing the promise that a time of justice and righteousness is coming. Salvation has been declared to all people. With the angels, and with all of creation, we rejoice and sing songs of praise to the Lord.

—BY BARB DRAPER

CANADIAN MENNONITE



Do you know of someone in your congregation not getting Canadian Mennonite?

Ask your church administrator to add them to the list. It is already paid for.

Flash mob for peace

Mennonites gather on Remembrance Day with the help of Facebook

STORY AND PHOTOS BY RACHEL BERGEN
National Correspondent
WINNIPEG, MAN.



Jodi Plenert, Thomas Krause and Dale Thiessen participated in a flash mob for peace at the Forks Market in Winnipeg, Man., on Remembrance Day.

“Freedom is coming. . . . Justice is coming, oh yes I know!”

While many people in the area and across Canada congregated to watch cannons being fired and soldiers marching, more than a hundred people gathered in Winnipeg to sing for peace on Remembrance Day.

On Nov. 11, a day that is normally set aside to remember war veterans and soldiers in Canada’s armed forces, participants gathered in a flash mob to sing “Freedom is Coming,” hand out Mennonite Central Committee (MCC) “To remember is to

work for peace” buttons and pamphlets, and unveil a banner with the same slogan at the Forks Market.

far,” she said. “With Facebook, we can invite all of our friends to attend the event.” Andre Forget, who attends St. Margaret Anglican Church, Winnipeg, and is an alumnus of CMU, heard about the flash mob on Facebook. “Most of us organize our lives largely on computers,” he said. “Facebook reminds you of the [events you are planning on attending].”

Even though Steve only invited about 200 of his Facebook friends, those who were invited passed on the invitation to their Facebook friends, and about a thou-

*‘It points to how social movements are impacted by social media. This event is evidence of that. It shows [young people] don’t just stay on their computers and on Facebook, but they come out to events that matter.’
(Steve Plenert, Remembrance Day flash mob organizer)*



More than a hundred people participated in the flash mob at the Forks Market in Winnipeg, Man., which involved singing ‘Freedom is Coming’ and passing out ‘To remember is to work for peace’ buttons and pamphlets.

Organizer, Steve Plenert, the coordinator of MCC Manitoba’s peace program, publicized the event through Facebook, drawing many young people to the flash mob, especially students and alumni from Canadian Mennonite University (CMU).

One such participant was Jodi Plenert, 22, who is a CMU student and a member of Langley Mennonite Fellowship, B.C. She decided to attend in order to focus more on the peace aspect of Remembrance Day. Jodi believes that the flash mob attracted so many people because of the way it was advertised. “Word of mouth only goes so

far,” she said. “With Facebook, we can invite all of our friends to attend the event.”

Even though Steve only invited about 200 of his Facebook friends, those who were invited passed on the invitation to their Facebook friends, and about a thousand people were invited to the flash mob. Three hundred people directly engaged with the invitation, saying that they would attend, maybe attend or not attend. Megan Klassen-Wiebe of Charleswood Mennonite Church, Winnipeg, has participated in protests and demonstrations in the past, including a march for climate change this summer that was also advertised on Facebook. Because she wasn’t sure how to participate in Remembrance Day ceremonies, she decided that the flash mob seemed like a perfect fit. “It’s public, alternative and something that gets people talking,” Klassen-Wiebe said.

Charleswood Mennonite Church had an announcement in its bulletin regarding

the flash mob and several members of the congregation participated.

Steve is pleased with the number of young people who attended the demonstration. "It points to how social movements are impacted by social media," he said. "This event is evidence of that. It shows [young people] don't just stay on their computers and on Facebook, but they come out to events that matter."

But it wasn't only young people who attended the event. Some families came, including a few who work for Mennonite

Church Canada, and some seniors as well.

People from MCC's International Visitor Exchange Program participated in the event, as well as people from out of town.

Canadian Mennonite conducted a Facebook poll on what people were wearing for Remembrance Day: 18 said the traditional poppy, six said the MCC peace button, and one said both the poppy and the button. No one chose the white peace poppy as an option. ❧

VIEWPOINT

Leading a sustainable life

Doing our part in God's world means that every action counts

BY KAYLIN EPP

SPECIAL TO YOUNG VOICES

"And God blessed them, and God said to them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves on the earth" (Genesis 1:28).

Do you think we humans have overdone it? Looking around, it's easy to see how we're disrespecting God by the way our culture is damaging our environment, but it's just too easy to continue the way we live and not make the changes to "do our part" to fix the damage.

I have to admit that I have been guilty of having this mindset; however, for a class assignment at Rockway Mennonite Collegiate, Kitchener, we were instructed to take action to lead more environmentally sustainable lives. After some research, I found three main things to change in my own household that will make a big difference for the environment in the long term while treating this beautiful planet that God has given to us with courtesy:

• PAPER USAGE

I did some research and learned that it takes about 324 litres of water to produce 200 pieces of standard-sized computer paper and that 115 billion sheets of paper are used every year for personal computers.

I found this a little hard to digest, but I assumed that the recycling we do in my house was good enough to make up for what damage paper does. I learned, however, that it takes 10,800 pieces of recycled paper to save just one tree, and yet only a quarter of Canada's waste paper and paper products are recycled. Clearly, just recycling is not enough!

Genesis 21:33 states: "*Then Abraham planted a tamarisk tree at Beersheba, and there he worshipped the Lord, the Eternal God.*" Why do we cut down all of these amazing gifts that God has given to us for our own wasteful purposes?

PHOTO COURTESY OF KAYLIN EPP



I learned, however, that it takes 10,800 pieces of recycled paper to save just one tree, and yet only a quarter of Canada's waste paper and paper products are recycled. Clearly, just recycling is not enough!

• **COMPACT FLUORESCENT LIGHT (CFL) BULBS**

This particular change in the home is probably one of the most advertised, both for saving money and for the environment, but research I did before making the switch really enlightened me to the difference in costs and for the environment.

Regular incandescent bulbs work by heating a wire inside the bulb, which shines bright white, so most of their energy is used to make heat. However, CFL bulbs create a gas that makes ultraviolet light, instead of heat, so they use up to 75 percent less energy. In our own home, one CFL bulb will save us \$46.40 over its lifetime.

• **PHANTOM ENERGY**

I'd never really thought about "phantom energy" before. It is the term for the energy that appliances use even when they are turned off—simply because they are still

plugged in. Around the house we started unplugging our CD player, power adapters and chargers, the kettle and toaster, and as many other things as we could that had remotes, clocks or little red lights, so they were no longer wasting electricity. We changed this because phantom energy is responsible for about 10 percent of any given home's electricity use.

"The Lord God put the man in the Garden of Eden. He put him there to work its ground and to take care of it," we read in Genesis 2:15. However, humans as a species have had a little trouble following God's purpose for us, especially recently. We've done damage to this planet and this needs to be reversed. It takes individuals, people like me and you, to make a difference. Every little bit counts in the long term. ☺

Kaylin Epp is a Grade 12 student at Rockway Mennonite Collegiate, Kitchener, Ont.

Faith on the job

BY AARON EPP

Special to Young Voices

Ask Dustin Bueckert if he thinks incorporating his faith into his day job is important, and he will tell you yes.

"It keeps you credible," says Bueckert, who owns and operates Bueckert Home & Cottage Design, a residential design studio in Saskatoon, Sask. "[Some] people in the business world in general have a different, un-Christian lifestyle that you can just see affects their work and how they interact with people. So for me, [my faith has] been something I want to keep in the forefront of my mind while I'm working."

A member of Nutana Park Mennonite Church, Saskatoon, Bueckert was inspired to design houses for a living after volunteering

with Mennonite Disaster Service in 2002. The 28-year-old started his business five years ago, and incorporates his faith into the workplace by practising business ethically. He charges his clients a fair price, works hard for them and does not rip them off.

"I work hard for all of them and try to just emanate the Spirit of Christ," he says.

Tim Dyck of Sargent Avenue Mennonite Church, Winnipeg, Man., is less sure of how faith will fit into his work life. The 27-year-old grew up interested in drawing and photography, and is currently completing an honours bachelor of fine arts degree. After graduating next April, he hopes to find work in an art gallery.

“Growing up, I didn’t feel like the Mennonite faith had much in the way of conversation with visual arts, such as painting or fresco or drawing, so I didn’t give my faith much thought when I was deciding what to study,” Dyck says.

That changed when he began studying art history and examined with his classmates the Christian faith from what he describes as a “secular, archaeological standpoint.” Looking at Christianity through the art of the Reformation, Dyck says, caused him to re-examine his own beliefs.

Dyck works part-time as an assistant to Ray Dirks at the Mennonite Heritage Centre Gallery, and says that striving to do his best is part of how he lives out his faith at work. “As a Mennonite . . . there’s this dedication to hard work and doing good work, and I feel that there’s a history of doing what you do well and being a good example at it,” he says.

Like Dyck, Tony Kasdorf was not thinking about his faith when he entered the workforce. Kasdorf began working for the Standard Press, his father’s printing business, right after high school, initially just to try it out and see where it might lead. Eight years later, the 26-year-old is a project manager at the business, overseeing a team of five people.

Kasdorf, a member of Douglas Mennonite Church, Winnipeg, says he recently came across a Bible verse that

resonated with him when it comes to how he approaches work. Proverbs 12:11 states, “*He who works his land will have plenty of bread, but he who follows worthless pursuits lacks sense.*”

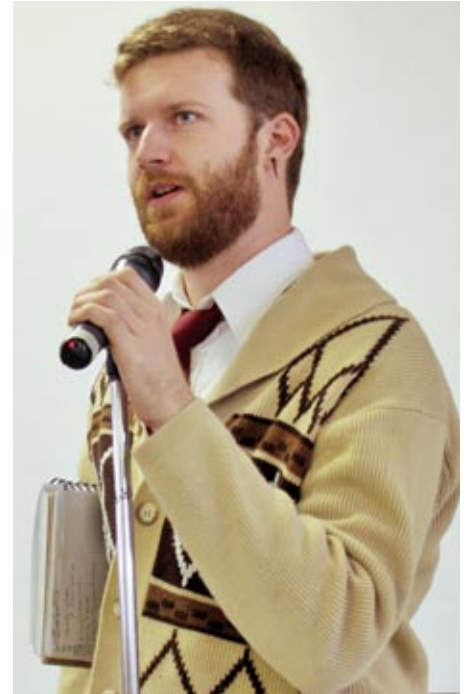
“I feel I bring a [good] work ethic to our shop as well, where I’m honest with the people who I deal with, and respectful and innovative,” he says. “I make every effort to follow through with my promises.”

Kasdorf now runs the shop along with his father and older brother, and while the three do not speak explicitly about incorporating their faith into the workplace, they do talk about bringing respect to the shop and treating employees the way they themselves would like to be treated.

“We try to create a stable environment at our shop,” Kasdorf says. “The main focus for us is that people come to work and we’re treating them equally, we’re treating them respectfully. If there are errors being made, it’s dealt with with constructive criticism, rather than putting them down.”

For Bueckert the home designer, aligning his faith with his work is a continual challenge. “I should even be doing more service work with the work I do, try to figure out a way to do God’s work better with the work I do during my day job,” he says. “That’s rattling around in my brain all the time—finding a way to incorporate all the values of my life and incorporate that with working with clients.” ❧

PHOTO COURTESY OF TIM DYCK



Tim Dyck says that applying the hard work ethic he has witnessed in the Mennonite community is one way he applies his faith to the work he does.

*‘So for me, [my faith has] been something I want to keep in the forefront of my mind while I’m working.’
(Dustin Bueckert)*

CANADIAN MENNONITE

About Contact Submissions Subscriptions Editorial/Ad Calendar DonateSearch

Articles
Blogs
Classifieds
Yellow Pages
Church Events Calendar
Past Issues

Canadian Mennonite is now on Facebook

📘 Like us on Facebook at facebook.com/Canadian.Mennonite

Calendar

British Columbia

Feb. 3-5, 2012: Young adult retreat at Camp Squeah.

March 2, 2012: MC B.C. LEADership Conference at Emmanuel Mennonite Church, Abbotsford.

March 3, 2012: MC B.C. annual meeting and 75th anniversary celebration and banquet.

Alberta

Jan. 20-22, 2012: Junior high snow camp at Camp Valaqua. For more information, call Valaqua at 403-637-2510

Feb. 24-26, 2012: Senior high snow camp at Camp Valaqua. For more information, call Valaqua at 403-637-2510.

Saskatchewan

Jan. 6-7, 2012: RJC alumni

Tournament of Memories.

Jan. 20, 2012: Saskatchewan Mennonite Youth Organization/RJC coffee house.

Manitoba

Feb. 1, 2012: Open house at Westgate Mennonite Collegiate, Winnipeg.

Ontario

Dec. 10: Pax Christi Chorale presents "The Children's Messiah," at Church of St. Mary Magdalene, Toronto, at 4 p.m.

Dec. 11: Menno Singers present Brother Heinrich's Christmas and Other Tales, a fable set to music with narrator, choir and small orchestra; at St. Peter's Lutheran Church, Kitchener, at 3 p.m.

Dec. 18: Menno Singers present "Sing-along Messiah," a fundraiser for the choir; at St. Jacobs Mennonite Church, at 3 p.m.

Dec. 31: Milverton Mennonite Fellowship annual New Year's Eve event. New format with dessert extravaganza, featuring the Hilton

Family and Triumphant Sound. For more information, call 519-595-8762.

Jan. 13-15, 2012: MC Eastern Canada youth retreat, at Silver Lake Mennonite Camp.

Jan. 21, 2012: MC Eastern Canada event for pastors, chaplains and congregational leaders, "It only takes a spark: Engaging the word," with Derek Suderman and Rebecca Seiling; at Vineland United Mennonite Church, 10 a.m. to 3:30 p.m.

Jan. 27, 2012: Pax Christi Chorale's 25th anniversary gala fundraiser featuring the world premier of String Quartet No. 1 by artistic director Stephanie Martin, at the offices of Fasken Martineau DuMoulin LLP, 24th floor of the Bay Adelaide Centre, Toronto; gourmet reception at 6:30 p.m.; premiere at 7:30 p.m.

To ensure timely publication of upcoming events, please send Calendar announcements eight weeks in advance of the event date by e-mail to calendar@canadianmennonite.org.

Classifieds

Travel

Visit Europe the Mennonite Way! Mennonite Heritage Tours 2012: 10-18 day Hotel Tours focussing on Mennonite heritage in Holland, Germany, Poland, Belgium and Switzerland. www.mennoniteheritagetours.eu

Announcement

Parent Support Group: Announcing a bimonthly support group for Mennonite parents of gay, lesbian, bisexual and transgendered (GLBT) persons in Southwestern Ontario. We provide confidential support, fellowship, resources and opportunities for dialogue in the Spirit of Christ. For more information please contact the following: rvfast@rogers.com, pmsnyderangel@rogers.com, or Roy and Mary Gascho, 519-742-1850.

Employment Opportunities



Invites applications for the position of **DIRECTOR OF DEVELOPMENT**

Eden Foundation based in Winkler, MB supports the programs of Eden Health Care Services, which is owned primarily by the Mennonite Churches of Manitoba. Eden provides acute and community mental health recovery services in collaboration with our faith constituencies, local communities and the Regional and Manitoba Health Authorities.

The Candidate:

The Director of Development works collaboratively with the CEO and staff and is responsible to the Foundation Board. Duties include church and constituency reporting, public relations and marketing, fundraising and all aspects of fund development.

Qualifications:

A related University degree or equivalent training or experience, strong and creative communications skills, demonstrated project or event management experience and familiarity with the Manitoba faith constituency. The Board is seeking an individual who exhibits a strong understanding and affirmation of the intersection of faith values and mental health recovery.

Submit resumes to:

Director of Development Search
Eden Foundation
Box 129, Winkler, MB R6W 4A4
Fax: 204-325-8742 email: james@edenhealthcare.ca
Applications will be received until the position is filled.

EASTERN MENNONITE UNIVERSITY BIOMEDICAL SCIENCES VACANCY

Eastern Mennonite University announces a full-time, one-year graduate/undergraduate faculty position in biomedical sciences beginning Fall 2012 (with the possibility of it becoming a continuing position).

Candidates should have earned their Ph.D. in a relevant area of biomedical sciences by September 1, 2012. Postdoctoral and/or teaching experience desired. Area of expertise is flexible, but should support the new MA graduate program in biomedicine and the undergraduate program in human health. Possible areas of expertise that connect to departmental interests include microbiology, public health, bioinformatics, developmental biology, or animal/human anatomy and physiology. The successful applicant will demonstrate effective teaching at both introductory and advanced levels. If the position becomes a continuing position, the applicant will be required to develop a research program involving undergraduate students, and to participate in advising undergraduate and graduate students in the health sciences. Nine-month contract. Salary and rank determined by education and experience. For continuing faculty, EMU uses an extended contract system. Review will begin immediately.

Applicants will be asked to respond to questions specific to EMU's mission after the initial inquiry. Send letter of application, curriculum vitae, transcripts (unofficial acceptable), and three reference letters to Dr. Nancy R. Heisey, Vice President and Undergraduate Academic Dean, Eastern Mennonite University, Harrisonburg, VA 22802, ugdean@emu.edu, (540) 432-4141 or <http://www.emu.edu>. Applicants will be acknowledged by letter. EMU reserves the right to fill the position at any time or keep the position open. AAEO employer. We seek applicants who bring gender, ethnic, and cultural diversity.

VIETNAMESE CHURCH PLANTER

A group of Vietnamese Mennonites in Saskatoon is seeking a Vietnamese pastor to plant a church in this city. Qualified applicants will demonstrate a passion for Jesus Christ and a desire to reach out to the Vietnamese community with the Gospel. Fluency in both written and spoken Vietnamese and English is required. This is a full-time position starting in January 2012.

More information and a detailed job description can be obtained from: Pleasant Hill Mennonite Church, 111 Witney Ave. North Saskatoon, SK S7L 3M1 or 306-382-6585. Direct resumes and inquiries to Pastor Chau Dang at chau_donna@yahoo.com.



Mennonite Central Committee (MCC) welcomes inquiries for the following urgent service opportunity:

MCC REPRESENTATIVE FOR BANGLADESH

Interested individuals are asked to contact Amgad Tadros at 204-261-6381 or e-mail amgadtadros@mennonitecc.ca.

For more information on this and other urgent positions in Asia, please visit our website at mcc.org/serve.

**CAREER OPPORTUNITY****Outtown Program Manager**

Full Time | One year term commencing February 2012

Faculty Positions

Full Time | Tenure-Track

- Business & Organizational Administration
- Social Science
- Ministry Studies
Joint Mennonite Brethren Biblical Seminary
Canada & CMU appointment
- Conflict Resolution
at Menno Simons College

More information:

<http://www.cmu.ca/employment.html>

Call 204.487.3300 or Email hrdirector@cmu.ca



Mennonite Church Eastern Canada invites applications for

AREA CHURCH MINISTER
(Formerly Conference Minister)

The Area Church Minister will be a leader of leaders, who oversees the credentialing, formation, and resourcing of pastors for effective missional leadership in MCEC congregations. The applicant for this full-time position will be an excellent communicator and team builder. He/she will work with the senior staff team to realize MCEC's mission of *Extending the peace of Jesus Christ*. Applicants will have previous pastoral experience, a commitment to Anabaptist theology, a familiarity with Mennonite denominational polity, and will demonstrate spiritual and emotional maturity. Ordination and a seminary degree are required. Preferred start date is Sept. 2012. Resume and current MLI are due by Dec. 31, 2011. For more information, a job description, or to submit an application contact:

David Martin, MCEC Executive Minister
Phone: 519-650-3806 / 1-800-206-9356 Ext. 113
E-mail: dmartin@mcec.ca
www.mcec.ca

At **Rockway** we believe **change** starts from the **inside** out. Lead that **change**.



Rockway Mennonite Collegiate, a dynamic Christian school with a current enrollment of 300+ students (grades 7-12), invites applicants for the position of PRINCIPAL.

The successful candidate will:

- Be a passionate ambassador for a faith-based school that prepares students to be responsible, globally-minded, compassionate and reflective learners.
- Be grounded and articulate in the Anabaptist faith and able to engage students from a wide spectrum of faiths and cultures.
- Be able to communicate the school's vision to students, parents, faculty, staff and the broader church community.
- Be a collaborative leader who empowers others.
- Have teaching experience and principal certification (*preferred*).

Interested applicants should visit www.rockway.ca for more information.

Duties will commence September 1, 2012.

Applications should be sent to: principalsearch@rockway.ca

COLUMBIA BIBLE COLLEGE announces search for PRESIDENT

Our President has announced his intention to retire. In anticipation, the Board has begun its search for Columbia's next President. Columbia is an accredited 4-year evangelical Anabaptist Bible College on Canada's West Coast with about 500 students. The President leads the CBC team in the fulfillment of its mission to equip people for a life of discipleship, ministry, and leadership in service to the church and community.

For further information about the job description, consult the College website: www.columbiabc.edu

Please forward resume to:

Ralph Hildebrand, Board Chair
Columbia Bible College
2940 Clearbrook Road
Abbotsford BC V2T 2Z8
boardchair@columbiabc.edu



Waterloo Hinterland snapshots



Annemarie Rogalsky, a member of Wilmot Mennonite Church, New Hamburg, Ont., is pictured above with 'Iris Buds,' an oil pastel on paper painting, at the opening of her art show, Waterloo Hinterland, on Nov. 6. Her husband, Dave Rogalsky, the pastor at Wilmot Mennonite, made the frames for many of her works, which are on display until Jan. 6, 2012, at the Kuntz House Community Gallery inside the Erb & Good Funeral Home, Waterloo.

At left: 'Tulip: Glory,' oil on canvas.